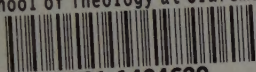


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The

People's Church

Pulpit.

Methodist  
Historical Society

*Southern California-Arizona  
Conference*



*Presented by*

**Dr. Merle N. Smith**



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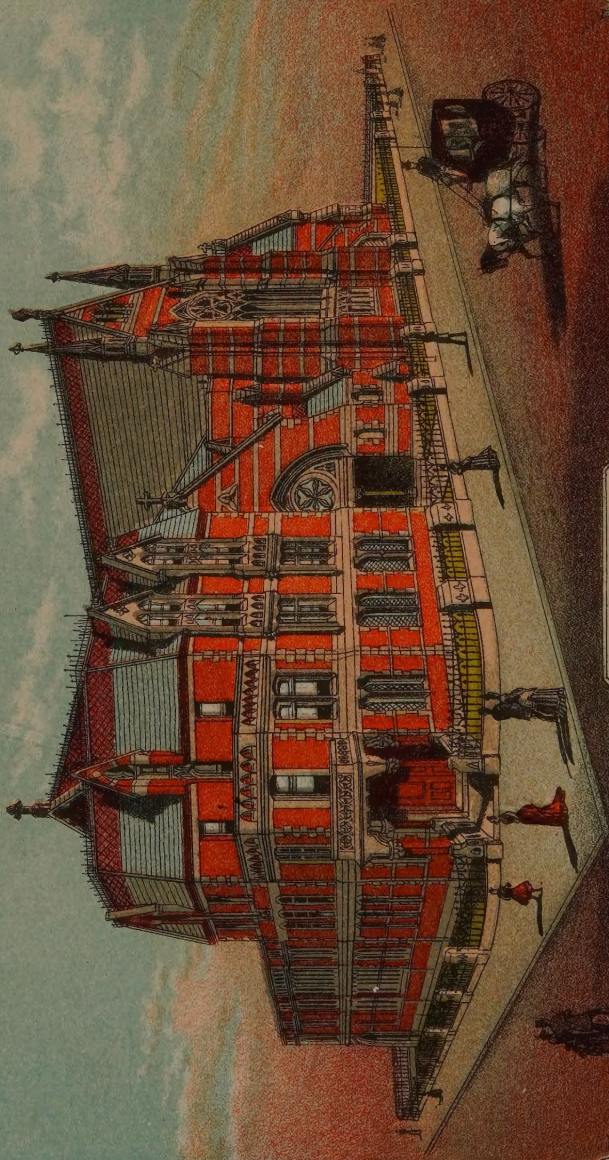












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*The*

*People's Church*

*Pulpit.*

EDITED BY

J. W. HAMILTON,

PASTOR OF THE PEOPLE'S CHURCH, BOSTON.

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BOSTON:  
THE PEOPLE'S CHURCH.  
1884.

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To Julia.

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"These things came to pass  
from small beginnings because God is just."



## EDITORIAL.

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The *Congregationalist*, printed at Boston, gave the following account of the religious services at the opening, and not the dedication, of the People's Church, in its issue of February 21. "The 'People's Church' in this city was, for some reason, the hardest to dedicate of which we ever heard. It seems to have taken one day more than a week." Remembering how frequently persons "do err, not knowing the Scriptures," the pastor of the church took the precaution to provide against his being charged like the Athenians, with spending his time in announcing "some new thing," by printing within a scroll on the cover of the programmes, which he confidently believed would arrest the attention of every person receiving one of them, the following, found in the thirty-ninth verse of the twenty-third chapter of the third book of Moses, called Leviticus:—"Ye shall keep a feast unto the Lord seven days. On the first day shall be a Sabbath, and on the eighth day shall be a Sabbath."

The wisdom of the appointment in thus following the order of the old economy was evident to the many thousands of hearers who were gratified with the privilege afforded them of not only being admitted into the church, but hearing so many of the eminent preachers of the country under such agree-

able auspices. Had there been an appointment for a single opening service, or indeed several services upon a single Sunday, the limits of even the great audience room would have been provokingly restricted to but a comparatively small number of the multitudes who came seeking admission to the building, during all of the eleven consecutive meetings. Notwithstanding tickets of admission to all these meetings and for every seat in the house were distributed only to persons who called for them during the week preceding, hundreds of applicants went away unable to obtain them. Many ministers as well as laymen came from different sections in all the New England States to be present through a part or the whole of the week.

The number of meetings also made it possible, as it was eminently proper, because of the widespread interest among the different denominations in the new church, to invite representative preachers from each of these differing and neighboring churches to preach and otherwise assist in the services.

A supplemental day was added to the opening services, when no tickets were required, so that all who had been unable to obtain admission previously, might enjoy a special service. The sermons preached during that day have also been included in this volume.

The congregational singing during all the services, led by the chorister of the church, C. J. Littlefield, with a chorus of one hundred and thirty singers, was one of the most inspiring features of the occasion. Never were the old hymns sung more lustily, and the singing more enjoyed by any people.

The preachers were solicited to furnish these

sermons for publication, that many persons who had been interested in promoting the work of the church, but were not able to attend the meetings, might be able to read what they had not been able to hear. And not least among the reasons for printing them was the use that could be made of them, in book form, for increasing the amount of the Building Fund.

The sermons appear in the form in which they were delivered, having been reported so accurately and satisfactorily, as, in two or three instances, to receive from the preachers no changes whatever.

A memorable interest will always be awakened by a reference to the opening services in the People's Church, and a special importance be given to the People's Church Pulpit, since the first sermon in both was the last sermon of the eloquent and honored chief pastor of the Methodist Episcopal Church, the late Rev. Bishop Matthew Simpson, D.D., LL. D. Prostrated soon after his return to Philadelphia, he was unable for many weeks to give any attention whatever to the manuscript of the sermon; but during his convalescence, previous to the relapse which ended in his death, he corrected the stenographer's report with his own hand, as the last literary effort of his life.

The editor desires gratefully to acknowledge the kindness and generous spirit with which all the preachers have so cheerfully contributed their services, and consented to the publication of their sermons.

*People's Church Parsonage,  
Boston, August 1, 1884.*

4

## OPENING HYMN.

(WRITTEN BY THE PASTOR.)

To thee, O God, we here erect  
A house of praise and prayer,  
Where neither pride, nor price, nor sect,  
Excludes the worshipper.

If ever here, through wavering minds,  
Such sin the heart enslaves,  
Charge them that Christ a brother finds  
In every man he saves.

Forbid that class and color more,  
Within the house of God,  
Should separate the rich and poor,  
When Christ hath homeless trod.

Teach us, O Father, here to love  
Our neighbors as ourselves,  
Who wrong us, to forgive; and prove  
That Christ ourselves forgives.

Thy worship here will then subdue  
Unholy lives and hearts,—  
O Holy Ghost, our minds imbue  
With truth which love imparts !



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## THE PEOPLE'S CHURCH.

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THE People's Church came by inspiration. If it has been of slow growth, it has been of continuous growth. Originated during a period of great financial depression, it has demonstrated its right to a place and work among the established churches in the great city, in the face of obstacles as inexplicable as they were apparently insurmountable. If one mind, and heart, and hand, may have taken occasion of the inspiration to bring about its consummation in brick and stone, it nevertheless "began, in idea, not in one man's mind but in many. To some it may have been only an imagining; to not a few it has been the growth of necessity; to more than one it has been a clearly defined, inevitable accomplishment of Providence."

Less than twenty years ago, the Protestant Churches in this country became aware of a growing neglect by their ministers and members of the great common people in the large cities, and a reciprocal carelessness for the churches by the people, who had also come to feel themselves thus neglected. The consciousness and observation of such neglect awakened a spirit of inquiry upon the part of all the churches; frequent discussions arose as to the cause of the neglect, and plans were projected in every direction to remedy the evil. The perplexing problem of how to reach the masses, became the all-absorbing question of

ministers in their conferences, and laymen in their church meetings. It was found that personal interests, selfish and sinful, had come to preside in the churches, and correspondingly invidious distinctions were being constantly made, whereby easy apologies were afforded the people feeling themselves thus aggrieved for all their indifference to the claims of the churches upon them. Relative locations within the houses of worship had become a matter of price, and the architecture of the buildings forced the invidious distinction which money had made, into such prominence as to provoke the most hostile feelings, or so disturb the sensitive natures of members in the same church as utterly to prevent "the intimacy of friendly society among themselves." The policy of the churches was fast becoming a commercial one, and the Scriptural methods of supporting the gospel by the preaching and practice of the broad and intelligent principles of Christian benevolence were falling into a lamentable desuetude. Assessment was logically displacing appeal.

Empty churches, eloquent with pride, possessed more of the form than the power of godliness, and their imminent peril compelled the preachers to seek a recovery of their pulpits from the embarrassments of mere monetary restrictions, and the societies to consider and secure a freer and more equitable worship. The work of the evangelist was given a greater prominence, and the irregular worship of little bands here and there, within and without the churches, which were led by laymen, came to be more popular than the regular church worship. The evening social meetings were more largely attended than the preaching services, and the open-air meetings,



and street preaching of fifty and a hundred years ago suddenly revived. The Young Mens' Christian Associations were made to abound more and more; and the conditions were favorable to, and productive of, just such eccentric religious worship and work among the common people, as we have seen prosper and grow under the leadership of the generals and captains of the Salvation Army. A corresponding prejudice was excited against the cathedral architecture in church structures, which was declared to build "simply a magnificent sepulchre for the worship whose central idea demands that the voice of one man be heard by every worshipper." The chapel became more popular than the church, and religious meetings were still more largely attended when held in public halls. "Cheaper buildings and plainer finish were called for all over the land." The popular meeting-house had its name changed to tabernacle, and "Dwight L. Moody, following the indications of Providence, crossed the ocean, and opened the doors of the British Empire to the gospel of the common people, and step by step he moved among the cities, until he had *tabernacled* the towns of the English, Scotch, and Irish Isles." His return to this country signalized a determined attempt upon the part of the Churches inviting him, to retract the policy grown to such hazardous dimensions in the great churches in American cities.

As early as 1873, when the writer was appointed to the pastorate of the conjoined societies of the First Methodist Episcopal and Grace Churches, which came together in the church on Temple Street, the idea of a great church for the people began to take shape in his own mind, and seek some practicable ex-

pression in Boston. The two societies united, represented more wealth than any other church of the denomination in the city; and the sympathies of the congregation were readily enlisted, and the support of the people was cheerfully promised, for such an undertaking. After months of inquiry for some suitable location, upon which to build a building adapted to the needs of a great congregation, it was found that the Music Hall property, great organ and all, might be made available, and could be secured. It was a startling proposition to make—the purchase of the Music Hall for a church, a property valued at from \$400,000 to \$600,000. But it was believed, if it could be secured, its history would give such prestige to the enterprise, as to create an enthusiasm which no other edifice or surroundings could inspire. The first suggestion was made to the late Rev. Bishop Gilbert Haven, then editor of *Zion's Herald*. He at once approved of the project, and said, "I can introduce you to a man who can help you, if he will." He gave the name of the late Cyrus Wakefield, Esq., who was then at the head of the great rattan trade in this country, and one of the largest real estate owners and dealers in Boston. The editor engaged with the writer to go and see him. The appointment was kept, and Mr. Wakefield was found willing not only to co-operate but to initiate the movement, by becoming responsible for the purchase of the shares in the stock company by which the property was held, and to advance \$100,000 toward the amount needed to consummate the purchase. A subscription of an additional large sum of money was secured, ex-Governor Wm. Claflin having drawn up the subscription papers, and himself subscribed the first \$10,000, and in the course of the year, the

control of the property passed into Mr. Wakefield's hands. But before any transfers had been legally arranged, and within a short time after the purchase had been made, without any premonitions whatever, Mr. Wakefield suddenly died at his home in the town of Wakefield, and the property was left for the administrators to adjust as a part of his estate. The financial panic followed soon after these transactions, and the great burdens resting upon the benevolent men of the denomination in the city, made it necessary to abandon the Music Hall enterprise.

The Rev. Bishop Haven, not satisfied with the single attempt to secure the success of the idea, insisted upon a second effort being made from a different standpoint, and in a section of the city where its geographical centre was soon to be, and where its largest population already resided. He was warmly supported by the late Rev. Bishops Janes and Ames, and also by the resident Bishop Wiley. At the expiration of the pastoral term in Temple Street, the writer was urged to make the second attempt in the locality of the Church Street church, and accordingly the appointment was made to this old society, by the late Rev. Bishop Simpson, in April, 1876. Discouraged and despondent, the few remaining members in this society had the year previous to the appointment suffered a resolution to be offered in the quarterly conference, which proposed a disbanding of the church organization. The church property had been mortgaged, during two successive years, to the amount of \$3,000 a year, for the payment of the current expenses of the society, and about the full amount of the equity in the property above the mortgage was held by the pew.

owners. A company of laymen, gathered from the city and vicinity at large, joined the pastor in the new undertaking, and with the few friends in the Church Street society, who were willing to stand together and share the responsibility of the great work undertaken, the church for the people was again projected. The pew-holders were first personally solicited to contribute the ownership of their pews toward the new church, which they consented to do ; and a subscription to the value of the mortgage existing upon the old church property was then soon obtained. The eligible lot consisting of nearly half an acre of ground, at the corner of Columbus Avenue and Berkeley Street, belonging to Joseph E. Brown, a former member of the old society, was secured as the site for the new structure. The owner contributed from the price of the land the sum of \$12,000 towards its purchase ; and a contract was made with a company of builders in the city, to begin the erection of the new edifice, they taking the old church property in part payment for the work.

The cornerstone of the chapel and parsonage was laid on the afternoon of May 27, 1877, by the Rev. D. Sherman, D. D., presiding elder of the Boston district, many of the neighboring pastors assisting in the preliminary services, and the following ministers delivered the addresses:—The Rev. Dwight L. Moody, the Rev. Phillips Brooks, of the Trinity Protestant Episcopal Church, the late Rev. J. M. Manning, D. D., of the New Old South Congregational Church, the Rev. J. B. Dunn, of the Columbus Avenue Presbyterian Church, and the Rev. W. F. Mallalieu, D. D., of the Bromfield Street Methodist Episcopal Church. The pastor made the following

declarations, concerning the purpose and the plan of the new church : "*It is to be a free church.* No distinctions of class are to be allowed between the pulpit and the door. Money must not make them, and favor must not reveal them. *It is to be a People's Church.* There will probably be no preaching from the pulpit in an unknown tongue. But the doors of the building shall be open to the inhabitants of every land. There will be no argument under its roof against any man because he is an Irishman or an African. The little upper attic pews, where the colored man has so long leaned over to see the white man worship, will be brought down in the broad aisle, and the black and white will be invited to drink from the same sacramental goblet, and when they so select, will be permitted to join their fortunes in matrimonial vows at the church altar. That all the people may see equally well, and hear equally well, it will be amphitheatrically seated. This may not be perfectly ecclesiological ; but if the construction of the theatre is better adapted to a pure and simple worship than the ill-ventilated, right-angled parallelograms through which our dim religious light drags its slow length along, we have not hesitated to say so, though the prince of the power of the air may have been in that building several nights in the week, during as many several weeks in the year." Thus was begun the first Christian church that has ventured to call itself the People's Church.

But great movements projected in faith are not permitted to find an easy success. The flattering prospects of the new society soon opened on days of thick darkness and gloom, and the people were compelled to build the "wall, even in troublous times."

The financial straits into which the business of the city was thrown occasioned such distress, that one after another, the members of the board of trustees for the new church "failed" in business, until more than one half of them were compelled to withdraw from the responsibilities of their position, unable even to pay their own subscriptions when due. The only alternative left was for the pastor to assume the obligations of the trustees, and in some way find the money necessary to complete the building; it was never an alternative to abandon the work.

In the autumn of 1877 the society removed to the new chapel, which was opened for worship with a sermon preached on Sunday morning, October 21, by the Rev. Bishop Simpson. The Rev. J. A. M. Chapman, D. D., preached in the afternoon, and the Rev. Bishop R. S. Foster, D. D., LL. D., in the evening. It was then determined to go no further nor faster with the building than it was possible to pay for the work done. The main church, thus far completed, independent of the chapel and parsonage, has therefore been built under three separate contracts. The cornerstone was not laid until the third day of July, 1882, when the pastors of the neighboring churches again assisted in the public ceremonies. The pastor again declared the purpose and plan of the church, and Mrs. Mary A. Livermore delivered an address upon "Woman and the Church." Short addresses were also delivered by the Rev. Dr. Mallalieu, then presiding elder of the Boston District, the Rev. E. B. Webb, D. D., of the Shawmut Congregational Church, the Rev. J. T. Jenifer, D. D., of the Charles Street African Methodist Episcopal Church, the Rev. A. J. Gordon, D. D., of the Clarendon Street Baptist



Church, and the Rev. Bishop Foster. Letters of congratulation were read from Wendell Phillips, Hon. John D. Long Governor of Massachusetts, and the Rev. Phillips Brooks, who was then in Europe. The church progressed slowly as the money came in, and was only opened for worship on the morning of Sunday, Feb. 10, 1884. As it had been seven years in building, it was fitting that seven days should be devoted to the opening services.

The methods honorably employed by the pastor in securing the money to complete the building, there can be no pleasure in recalling now. The hands and heart which made his success possible can do no more, now that they are at rest, than consecrate all that has been done. Why the path led this way, there is therefore now no desire to know. The mystery veiling so great a sacrifice may be wise, lest other hearts, passing this way later, might grow faint and weary with lesser labors and lighter cares. Many things will always remain hard to be understood; but they may have been necessary, to encourage some one to bear, even blindly, what may seem unnecessary to be borne, in accomplishing a work of faith and love. There were friends who often mistook faith for rashness and haste, and help was doubtless withheld because it was believed that the undertaking must inevitably fail. The "wildness" of the first appeal in behalf of the People's Church, it is fair to assume, was measured by the price which was charged for its insertion in the religious press. At one time the pastors of all the Methodist churches in the city and suburbs, with a layman from each church also, came together in Boston to oppose the projected work. At another time a council, of ministers only, was called together to

disapprove of the proposed church. Then the pastor, at the suggestion of one of the chief pastors of the denomination, was invited to a meeting of laymen on still another occasion, to hear predictions against his success; and he was then and there advised to sell the land on which the main church now stands, and with the money received, pay for the chapel and parsonage, and be content. And it has long been forgotten that the New England Conference, of which the pastor was and is a member, by a solemn vote, once refused, and at a time when his circumstances were most pinching and threatening, to grant him any help or support. But "better is the end of a thing than the beginning thereof."

SUNDAY MORNING.

---

CHRIST AND HIS CHURCH.

---

THE REV. BISHOP MATTHEW SIMPSON, D.D., LL.D.



# CHRIST AND HIS CHURCH.

---

“For unto us a child is born, unto us a son is given: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.”—ISAIAH ix. 6.

THE spirit of prophecy is a testimony to Jesus ; and whether the prophecy refers to the rise and fall of empires, to the bringing about of peculiar events, or to the personal work and kingdom of our Lord Jesus Christ, it is still a testimony to Him. And the verse I have read is one especially descriptive of His personal character and work, not only in His stay on earth, but in the duration of His kingdom even to the end of time. Nearly seven hundred and fifty years before the birth of Christ, the prophet Isaiah had this grand vision. He had been looking at the desolation of Israel. He had seen the people carried into captivity, and but a remnant remaining. They were sitting in darkness. Sorrow was depicted on every face, and ruin was written all around them. But he beholds a light breaking, a joy coming, the people rejoicing as in time of harvest, and he seems to ask, What makes this change? To make such an overturning and changing in society we might expect the rising of armies, the organization of forces, the display of great power among men ; but there is none of these. He sees the change coming slowly, gradually ; and then he makes the contrast, that “every

conflict of the warrior is with confused noise, and with garments rolled in blood, but this shall be with burning and fuel of fire." Instead of hearing the clash of arms and the confusion of war, he seems to stand away out, as on the edge of a prairie. Some spark from a passing locomotive, possibly, falls upon the dry grass; a little flame is seen. It would be easy, at first, to put it out with a little water from the brook, but it spreads; it extends on all sides, it spreads on and on, it is "with burning and fuel of fire," and in its way it seems to gain strength and force by its very progress. So he sees this Christian system coming, not by the force of men, not by the clash of arms, but as "with burning and fuel of fire;" commencing small, and spreading on and on with all the force of an increasing flame, and then he says, "For unto us a child is born, unto us a son is given."

I suppose, really, that the passage might be rendered, just as accurately, "For unto us *the* Child is born, unto us *the* Son is given, and the government shall be upon his shoulders." The Child had been prophesied as coming. When man fell, the promise was that the seed of the woman should bruise the serpent's head; and when Eve received her first-born she called him Cain, for she said, "I have gotten a man from the Lord,"—or, as we may render it, "gotten *the* man from the Lord." That is, she supposed him to be the promised Child that was to be the great deliverer. But sorrowing she went down to her grave, without seeing this deliverer. And the ages passed on, and He did not come. I have sometimes wondered what the host in heaven, the saved by faith through His promises, must have thought of the progress of time and the great delay. But every now

and then the voice spake out, "Lo, I come; in the volume of the book it is written of me." The ages passed, and still there was no deliverer. Prophets and kings desired it long, and died without the sight. But here the prophet stands in vision, and beholds the birth of the Saviour, and he cries out in joy, "For unto *us* the Child *is* born!" Humanity receives its deliverer. And I suppose the prophet felt a little as did Simeon, when in his course of worship old age had come upon him, and the infant Saviour was brought into the temple, and he took Him in his arms and said, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." It had been promised for four thousand years, and yet it was delayed; but now the Child is born.

Not only was the promise of the seed that should bruise the serpent's head given, but, in the development of prophecy, David beheld Him coming, and the voice of God proclaiming Him as His son, "Thou art my Son, this day have I begotten Thee. Ask of me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession."

From the first promise to the last promise of the Son, it was said that He should be the great Governor,—“Unto us a Son is given, and the government shall be upon His shoulders,”—alluding to the insignia of government that implies the show of authority. The Son prophesied in the Psalms was now come, and the government of the universe should be on His shoulders. The thought of the government or king is a common one throughout the Scriptures, and when Jesus hung on the cross, the inscription His enemies placed over His head was, “King of the

Jews." But He was not the King of the Jews merely, He was the King of the universe. "Ask of me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession." So the prophet saw this grand scene, and made this sublime expression.

As he gazes on this scene, he beholds the life of Christ, and also the great work following. For this passage is not confined to the stay of Christ on earth, and these attributes, as I understand them, apply to the development of the church as well as to the life of Christ. It commences, "Unto us a Child is born," but it ends, not merely with the words, "Prince of Peace," which I have quoted, but with the following words, "Of the increase of His government and peace there shall be no end." It sweeps away into coming time, away down the long vista, covering not merely the life of Christ on earth, but the duration of the church which He came to establish. And so I understand these expressions as referring to himself, in this passage, and also having some kind of connection with the development of his coming church. "His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of His government and peace there shall be no end." These expressions, I take it, are entirely distinct; and yet they mark, to a certain extent, successive stages blended together in the life of Christ, blended together in the progress of the church to some extent, and marking the course of development which the church was to have in all coming time.

The first grand characteristic here of the Saviour, as seen by the prophet, was "Wonderful." He was



a wonderful person. The great object was to attract attention, to call the world to behold the Saviour which God had given to man. And so the world was to be startled by the wonderful appearance, the wonderful actions, the wonderful results, as applied to the life of Christ. How true was this description ! Names were given, anciently, from some characteristics. Men were not named arbitrarily then, as they are to-day with us. For instance, Plato was not called originally by that name ; but it is supposed that it was given him from the fact of his broad shoulders. One of the Scipios was called Africanus, from his successful campaign in Africa. Moses was named from his being drawn out of the water. And so Christ is called wonderful from His characteristics. Think of His birth ! What a wonderful thing to come at the time, of the family, and in the place, which prophets had foreseen for thousands of years before ! He came just as the world was expecting, from the light of prophecy, the appearance of some wonderful personage. And He came in a wonderful manner. How wonderful to be born in a manger, and yet to attract the notice of heaven ! The stars to stand over Him, angels to open the doors of heaven and come down to sing to Him, and the host of heaven, and the old patriarchs, who had been watching for the appearance of Christ, to come and join with angels in the song, "Glory to God in the highest, on earth peace, good will toward men !" It was wonderful, and it was said of Mary that she "hid these things in her heart." Then, again, His actions were wonderful. Behold Him as a man. How wonderful to open the eyes of the blind, unstop the ears of the deaf, heal the sick, raise the dead ! Follow

Him to the cross, and how wonderful ! He expires on the cross ; and the heavens sympathize, the sun is darkened, the earth is moved to its centre. On the third morning the grave is opened, and He rises triumphant. He was wonderful in everything from His birth, through His life, to His death, and in His resurrection.

And so the Christian church, in its formation and in its early history, was wonderful. When the disciples met together after the resurrection of Christ, it was wonderful when the doors were shut, and Christ appeared among them, and breathed upon them, and said, "Receive ye the Holy Ghost !" When they met on the day of Pentecost, and the divine power came down on them from on high, and they spake in the various babbling tongues of earth, how wonderful ! And so all along through the early history of the church. I cannot stop to specify, and yet the attractions of men to the early church were through the wonderful acts. The apostles were put in prison : by some supernatural power the doors were opened. Look at the supernatural power attending their ministrations. They had the power to work miracles. Handkerchiefs taken from their bodies were made the means of healing the sick. The very shadow of Peter passing on the street was made the means of healing the sick upon whom it fell. In our own times, revivals of religion occur ; they attract attention. Here is a man wicked, depraved, sensual, profane : he is changed into a virtuous, pure, and holy citizen, and it attracts great attention. The existence of the revival, what you term the excitement connected with it, and the wonderful scenes that have marked these revivals in

different ages of the church, all indicate the presence of Christ, and are given for the purpose of attracting the attention of men. So Christianity has its wonderful influence, as well as the personal life of Christ. As He was called Wonderful, so these wonderful events occur from time to time, and they challenge the attention of the world, and seem to be a voice of God to the sons of men.

But in the life of Christ, as in the history of the church, the stage of the wonderful passes by, and Christ appears as the Counsellor. He had wisdom such as no man possessed before. He spake as never man spake; He spake as one having authority on all subjects of earth and of heaven; He gave light whenever He spoke to those around Him. So the church in its stage follows as counsellor. It is a teacher. The second stage of the church opens schools, seminaries, colleges, universities. It educates the people in science, in art, in literature. If you look at the history of the church from the beginning, you will see that it has taken an interest in the development of man's intellect. Even in the dark ages, dark as was the church, the home of science and literature was in her bosom. And now, as we look over the face of the earth, the schools of the world, the inventions of the world, the literature of the world, is found just where Christianity is found. Go outside, go into heathenism, go into Mohammedanism, and how feeble the representatives of intellectual culture! There may be a few schools here and there about a temple or a mosque, but the mass of the people sit in darkness; but wherever Christianity prevails, universal education is sought for, and an

effort is made to train up the children in knowledge and in science. The church is the counsellor.

As might be expected from attracting the attention of men, and from the diffusion of knowledge and wisdom, follows an age of power. Christ was called the mighty God; that is, He had the attributes of Divinity. And how He manifested them! The elements obeyed Him. He was on the little ship, and He hushed the winds, the storms, the raging billows. He had power to use for His purposes all the elements of nature. He feeds five thousand people with a loaf; a fish is made to feed thousands, also. He has power over all matter; He has power over all animals; He is the mighty God.

And it seems to me that this manifestation of His power was a kind of prophetic development of what should be. I remember, when a boy, I used to wonder why Christ spent so much time on a little lake, the little Sea of Galilee, a little sheet of water; why the account is given of His being in the boat and vessel; why the storms were hushed. I would have thought of Him as being in the temple, teaching a vast multitude, and why was He on a little lake? I see in it a prophetic outlook of what was to be. He looked away into the future ages. Commerce was to embrace the ends of the earth; men were to go down to the sea; the ends of the earth were to be connected together in business. Christ went down on the sea, as if to teach men that He was the Lord of the ocean, and that by human power travel on the ocean was to be made as safe and easy as on the land. He seemed to hold in His hand all the issues of the coming commerce of the world, and to see the

ends of the world joined together. So He was there on the little lake, the God of the sea as well as of the land.

Then, again, not only is commerce power, but money is power. Christ directs His disciples, when they had nothing, to go to the water and catch a fish, and they should find the money necessary for tribute. This was but a prophetic development of what was to be. He was Lord of the money. He had placed the silver and gold in the earth. He knows where, in these vast mountains and on these vast plains, the treasure is concealed, and just when the church shall need it for the purpose of the conversion of the world and the establishment of His government. Those mountains shall be uncovered, those valleys shall be brought into light, and the money of the world is to be found just where and when the church, or humanity, civilized and Christianized, shall need it for the carrying out of God's great purposes. The money of the world to-day is as much under the control of Christ as when He sent the apostle down to catch the fish, that out of it might be found the money to pay the tribute. The control of all agencies is his. He could comfort and relieve the sorrows of the world, bring back the son to the widow, bring back the daughter to the parent, bring up the son for the sisters, showing his power over life and over death. He was the mighty God.

Now, the church, in the age following the establishment of the schools, gains power. Knowledge is power, and that which spreadeth knowledge, controls, and so the church becomes powerful in its next stage. After the establishment of schools came the accumulation of wealth, and aggregation of all the

elements of power everywhere. Now, we look over the earth, and what do we see? All the commerce of the world, with a little exception, all the wealth of the world, all the knowledge of the world, is aggregated among Christian nations. If there were to be a contest to-day among the nations of the earth, no civilized nation, scarcely, dreads the pagan power. Combine the pagan powers of the earth, and this country would not fear them all. If you select three or four of the leading Christian nations of the earth, they hold to-day the power of the world, and God is giving them, even in territory, the government of this earth. So Christianity is becoming an engine of great power.

There follows from this another step,—“The everlasting Father.” Power may be used for very iniquitous purposes. Knowledge and power may be used to the detriment of man as well as to his benefit, but it is not so with Christianity; its spirit is constantly pure, elevating. In the olden time, when the children of Israel rebelled, fire came down from heaven and destroyed them. But in the time of Christ, he said to his disciples, when they wished for fire to come down, “Ye know not what manner of spirit ye are of; Christ came to save, and not to destroy”; and that coming turned all the powers of this world and all the knowledge of this earth to the benefit of men. And so he is called the everlasting Father. I am aware that very many have used this term as signifying the eternity of the Son of God, the everlasting Father. I believe that doctrine with all my heart, but I do not believe this passage properly refers to that. By the everlasting Father I understand that element of universal benevolence, of sym-

pathy,—the father who never ceases to be a father. A father, affectionate, trains the child, cares for it, watches over it; but there may come a time when a father may drive away a prodigal son; his patience is exhausted, his spirit of fatherhood seems to have failed, and he ceases to be, in the manifestation, a father. But how is it with the mother? How different with her! I have known a few cases in which prodigal sons have been turned from home,—the patience of fathers has been exhausted; but I never knew a case in which a mother ceased to care for her prodigal boy, and I never knew a case where, if the prodigal boy could get by some means to his home, even if he came in by the back gate, the mother was not ready to throw her arms around him, and welcome him. A mother is a mother always. The father on earth may sometimes cease to be like a father, but Christ is the everlasting Father. Look at him in the manifestation of his love; was there ever one approached him whom he did not receive and care for? Oh! how full that record reads, “And he healed them all” —not one sick man was turned away; and we have no instance of any one approaching Christ whom he was not willing to receive. That attribute remains, and “He is able also to save them to the uttermost that come unto God by him.” See him when he comes near the close of life. Behold still this everlasting affection. There are his murderers. There is the band that condemned him, that drove those spikes through his hands and feet, that nailed him to the cross. He had power to have hurled them into ruin; but no; he bears with them all, and while his blood is flowing upon the cross, and he looks down upon his mur-



derers, he raises his eyes heavenward, and says, "Father, forgive them, for they know not what they do." His affection never wears out. He is the everlasting Father, and he cares for you and me, and it is on this very ground that we can approach him. He is the everlasting Father, the unwearying, the never-ceasing-to-be Father of all our race, and so you and I may go to him. And if there be a father here who has a prodigal son, give him not up; bear with him and try to bring him home, make one more effort for him. And if there is one of us who has felt a doubt about Christ's receiving us, and his willingness to save us, let us take heart and courage by this declaration, and let us go to him, and we shall find in him a perfect Saviour. Oh, my friends, to-day Christ yearns for every one of us, and there is no man so much wishes to be saved as Christ wishes to be his Saviour.

Now, I see in the church the same attributes following. The everlasting Father! That is to yearn for humanity. The wisdom of the church, the power of the church, being secured, then there comes the age of benevolence, of Christian affection. Do we not see it around us? How the church is yearning, seemingly, to do good! Go into our cities, and see how the Christian women are building orphanages and homes for the aged, and schools for the poor, and institutions for the unfortunate, and hospitals for the suffering everywhere. It is the glory of our Christian land that it has this spirit of benevolence, and the wealth of the world is being taken for its elevation. We scarcely open a paper in these days but we find that some one has given a donation or a legacy to some institution of learning, or to some



hospital, or to some institution established for the poor and the unfortunate. It is the church yearning to do good everywhere ; and if I am asked in what age of the world we are living in the development of the church, I answer I believe we are living to-day in the age of the everlasting Father. The church has had its wonderful period, and it has had its age of schools and power,—these flow into each other, and are not kept entirely distinct. We have advanced from the schools to the possession of the power of the world, and the money of the world, and influence of the world. These are in Christian circles very largely, and now we are coming to the age of its expenditure for the benefit of man, elevating humanity everywhere.

As I grow older, I see more and more of this spirit of Christ, as it seems to me, actively at work in the world, and passages of Scripture that I used to consider as being merely spiritual in their character, I have learned to consider as referring also to the material interests of the world. For instance, that wonderful passage where the Saviour says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." I remember how touching it was to me in my own personal experience, and how I came to Jesus as I was, and found, as I believe, the fulfilment of that precious promise, "Come unto me, and I will give you rest." But as I look out on the world more widely, I behold the fulfilment of that in a sense still wider than the spiritual significance. And I call to mind the occasion when the words were spoken. Christ was one day near the Sea of Galilee. The people from Capernaum and Bethsaida, and other towns and cities, were there around him. He

had been talking nearly all day. The disciples of John had come to him and brought a message from their master, and he had answered them, and then told the multitude about John himself, and suddenly he seems to stop and look around him. He sees the men coming home in the evening from their work, and they are bearing on their shoulders great burdens. I have seen them in Constantinople, I have seen them in Palestine, bearing burdens that seemed to me too great for human shoulders to bear. And the women were coming up from the valley below where the springs were, and they were carrying on their heads pitchers of water and bundles of firewood, that they were taking up to their cottages on the hill. The working people are oppressed with their burdens. Christ is standing there, a young man of from thirty to thirty-three years of age, and as he sees the laboring people coming up in the evening hour, he cries out, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." I have said to myself, how could a young man of thirty or thirty-three bear the burdens of the world, and what satisfaction was it for these people, all burdened and worn out, and weary with the toils and labors of the day, to be called upon by him to come unto him, upon his promise that he would give them rest? If he had been a mere man, how preposterous! He could not bear the burdens of the world. If he were God, I can understand how he might.

And yet, I see in this the same kind of development to which I have been alluding. He spoke not merely for that age, or to those people, but through them to laboring humanity everywhere. "Come unto me." Now, as I look over the world, I do not

find men carrying those immense burdens on their backs ; I do not find women carrying pitchers of water on their heads. I do not find them, in Christian countries, carrying these severe burdens ; and why is it, and how is it ? The principles of Christianity have enlightened, have strengthened, have elevated the world, and men have found out how to rule the powers of nature. God has given them power over nature ; and now the long train of railroad cars bears the burden, and the steam-engine raises the water and distributes it through all our buildings, and the lightning carries our messages, telephonic communication substitutes the service of the messenger boys even, and we are coming to a period when the burdens of society are being borne, and Christ speaks to all the laboring population everywhere, and says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Christianity is giving that rest, that time for thought, that time for culture, that time for spiritual elevation which man needs, but which, without the gospel of Christ, is never given. And so Christ is the burden-bearer of the world. He is the everlasting Father in this sense, that he comes down to take the very burdens of toil from the shoulders of his children. Not in heathen countries do you find these inventions ; not in Mohammedan countries do you find this triumph over nature. It is only where Christ reigns among the people that intellects are emancipated, and man rises to be the lord of nature, and the governor of all the elements.

So there is this yearning for humanity. And oh, how I am oftentimes pained when I find men trying to persuade the laboring men that Christ was not

their friend, forming associations, and trying to lead men away from Christ ! I tell you, my brother in toil, Christ is the only burden-bearer of this world. He saves humanity, and leads it from its struggles and toils upward to peace, and rest, and joy.

Then, again, consider how Christianity is stooping down to raise up the very poorest of the poor, and to elevate them. An incident came under my observation, years ago, which I have not unfrequently used as an illustration of this. I was in a western city and was visiting a school, or rather an exhibition of a school for the education of imbeciles. A young man had conceived the idea that it was possible to educate idiotic children, perfect imbeciles. He went over to Europe to ascertain the best methods of teaching, the modes of instruction. He returned, and opened a school, not far from Philadelphia, for the purpose of educating idiotic children,—the first started in the country. After making experiments, he published a note requesting that the most imbecile child in all the land should be sent to him, and that he would test the possibility of educating him. A number were sent to him, and he was engaged constantly ; but among others sent him, after he published this note, was a little boy of five years of age. It was so perfectly helpless it had never spoken, never chewed a hard substance, never seemed to recognize a single human being ; it had no power to turn itself over, it seemed like a mass of purely animate flesh. That was the child of five years, sent to this young man to be educated. He made various experiments, and failed for a long time to make any impression. Weary with the toil of teaching in the forenoon, he adopted the plan of going in about noon, and lying down on the parlor carpet

with the child beside him; and, failing to reach its attention at all, he simply read aloud from a book, and he continued to do so daily for six months without ever gaining one look of apparent recognition from the child. One day, at the end of six months, he was very weary; and, lying down beside the child, he did not read. Directly he discovered that the child was restless; it was not able to turn over, but it could make slight motions; it had never been able to raise its finger with apparent power, and yet it had some little power. The teacher thought to himself, the child misses the noise of my reading. Taking that idea, he got down very closely to the child, put his face almost to its hand, and noticed it was trying to move its fingers. He put his lips down very close, and the child, after various efforts, succeeded at last in putting its finger on his lips, as much as to say, Make that noise again. The teacher said that from that moment he felt that he had that child. He commenced working with him, developing its muscles by pressing upon them, and working in various patient ways. At the time when I saw him, five years after that, the boy stood on a platform, made a little address, named over the presidents of the United States in their proper order, told over little things in our national history, and appeared to be like a boy about five years of age. The teacher had worked with that boy till he had developed the little spark of intellect, and the little power that was in the child, and made it somewhat a power. I looked at him with perfect astonishment, and my heart was stirred, and I said to myself, Was there ever such a case? Did ever any one before lie down beside one for six months, trying to get one single

look of recognition? And I said, Surely, that teacher must have had the spirit of Christ. And then again I thought, Yes, there was One who did more than that when He lay down beside me for nearly twenty years, waiting for me to get my finger to his lips, and say, "Speak, Lord, for thy servant heareth." Oh, there was One who came from heaven to lay himself down beside us to gain our affection, and our feeling, and our regard, that he might elevate us and lift us up to heaven, there to reign among the glorified forever and ever! He is the everlasting Father. And so Christianity is stooping to take hold of these very imbeciles, the lowest and the poorest and most wretched, everywhere. Oh! where is there one that Christ is not searching for? To the lepers that men call outcasts, and who are compelled to put their hands on their lips, and cry, "Unclean, unclean!" Christ said, "I will, be thou clean." The harlots, the very outcasts of humanity, the very lowest of the low, Christ came to lift even them. Think of His unyielding, undying, unfailing love for humanity!

Then comes the last characteristic. He is the Prince of Peace. If the spirit of benevolence can be cultivated so that man shall yearn for man everywhere, will not war cease, will not all strife be done away? Is not the development of Christ as the Prince of Peace the natural outgrowth from all these other characteristics, and "of His government and peace there shall be no end." Already we are approaching that period. We have not reached it yet; there are wars on earth, there is bloodshed, there is strife. But the age is coming; it seems to me I can see the light striking the hilltop. What means all this effort for arbitration? Difficulties that



fifty years ago would have plunged nations into war are now settled by arbitration: why shall not there be a time when all the difficulties of nations shall be settled as the difficulties of men are now, and then Christ shall reign the Prince of Peace. I think I see it coming when I look at the very words of Christ again in another place: "Go, tell John what ye see and hear. The blind see, the deaf hear, the lame walk, the dead are raised, and the poor have the gospel preached unto them." The spirit of the whole missionary cause for the world is wrapped up in that sentence, "The poor have the gospel preached unto them." There is the spirit put into Christ's people everywhere, to reach the uttermost bounds of creation, and carry to the ends of the world the name of Christ. Out of that spirit will come peace. If we try to save every man on earth, we will not engage in war; strife will be done away; discord will not reign; the sword will be beaten into the ploughshare, and Christ shall reign triumphant, the Prince of Peace forever. Oh! what a joyful vision comes to us as we join to-day with the prophet in saying, "Unto *us* a Child is born, unto *us* a Son is given." Not to any one family, not to any one race, not to any one class, "unto *us*." How Christ loved to say, not, "I am the Son of Mary," not, "I am the Son of a Jew," but, "I am the Son of man"! "Whom do men say that I, the Son of man, am?" He was the Son of humanity. He came to bless us all, and in the course of the development of the great kingdom He came to establish we shall have all these successive steps of grandeur and of glory, till the world shall be caught up to be on the very verge of heaven. I do not know what shall be. I do not understand much that is written

in the Book of Revelation, but I do see in it some grand pictures. You remember that at the opening of it, there comes in a white horse. Then the curtain falls, and there are earthquakes, fire, and blood, the sun is darkened, the moon is turned into blood, the stars fall, there is convulsion after convulsion, but in the end the heaven is opened again, and there comes one riding on a white horse, and he is followed by a hundred and forty and four thousand in white garments, and a great multitude beside that no man can number, and the voice of which is heard, and on the heavens is written the name, "King of kings and Lord of lords, who reigns triumphant." I see this going on in the world. There have been earthquakes and bloodshed, changes of power, empires overthrown, and I do not know the changes which must yet come before the end ; but I do know that Christ shall come in glory, and the host of heaven with him, and the song shall go up, "Hallelujah ! the Lord God omnipotent reigneth." He will come ; Christ shall reign, as the prophets have said.

And now, to-day, Christian people, we rejoice in the opening of this temple ; we rejoice in the assembling of this great multitude. I see in this the outgrowth of that period I have been designing to trace. You have had remarkable ages of Christianity, and have passed on to still greater development. We see Christian schools and institutions multiplying all around us. We find the Christian church possessing much of the power of this world, Christian people really controlling the world. We see how these institutions of benevolence are established, and this going out of the heart to try to reach all the people, everywhere. You have been giving your time, the pastor

of this church has been giving his effort, you have been giving your means, to erect this large building, and it is to be a people's church. It is to be for every one who shall come here, that they may find the way to Christ, and thus the way to peace and heaven. May God bless this enterprise, and may multitudes by it be led to the cross of Christ!



SUNDAY AFTERNOON.

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THE CHURCH FOR THE TIMES.

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THE REV. JOSEPH COOK.





## THE CHURCH FOR THE TIMES.

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“Go in between the wheels, even under the cherub, and fill thine hand with coals of fire from between the cherubim, and scatter them over the city.” — EZEKIEL x : 2.

IT is the business of the Church to echo God. Any church which does this will be heard around the world. Not the man for the times, but the church for the times, is the proper rallying cry of reform. No one man will ever save the world. A combination of aggressive, omnipresent churches may.

If the business of the Church be to echo God, we must inquire, What are the latest syllables in His providential voice? What is God saying? Let me open the freshest portions of the yet unrolling scroll of the book of the Acts of the Apostles, and read a few suggestive verses.

1. In 1800 the population of the United States was 5,300,000. There were then between three and four millions of professing Christians in evangelical churches, or one in fifteen of the whole population; Romanists not counted.

2. There are now 50,000,000 of people in the United States, and 10,000,000 Protestant Church members in the evangelical bodies, or one in five of the whole population.

3. Our population has increased, since 1800, nine times. The number of professing Christians in evangelical denominations has increased twenty-seven times.

4. While there has been an increase in the evangelical denominations, the unevangelical have decreased. The Universalists report in 1879 three hundred and fourteen less congregations than they reported in 1860. A similar decrease is reported in Unitarian religious bodies. In New England the number of Universalist congregations in 1879 was one hundred and eighty-two less than in 1860.

5. In the beginning of the century \$250,000 only were expended in all Christendom for missions; now there are expended annually, for that purpose, \$6,250,000.

6. At the beginning of the century there were only fifty translations of the Scriptures; now there are three hundred and eight.

7. There are now printed and in circulation Bibles enough to make one copy for every ten persons on the face of the earth.

8. It is well known to the closest students of the aggressive movements of Christianity that it is within the power of the church to bring a knowledge of the gospel, by the living voice or by the printed page, before the close of another quarter of a century, to every human being.

Such is the voice of God in current history. And can a craven, apologetic, whining church echo these thunders of the upper azure through which God calls us to courage? We say the days are dark; and so they are, for all our days are days of mortals. We are in our low estate, and the earth has fallen; but as surely as there bursts up in human nature an irrepressible belief that there is a Judge of the world, and that He will do right, so there bursts up in man's constitution a justification of the belief that in the

end the Judge of all the earth will cause His kingdom to come, and His will to be done here as in heaven.

There is not as much infidelity in the world now as there has been in many recent ages. But it expresses itself more, for cheap expression is possible. We are moving rapidly onward in the spread of democratic institutions. The people are coming into power; everybody thinks for himself. In a transitional period a large amount of crudity must be expected. We must, of course, allow infidelity to talk itself out. When it advocates monstrosities in morals, as it not infrequently does in this country; when it makes itself a pettifogger for the repeal of righteous laws that secure the purity of the mails; when it sets up as a hero and a martyr an imprisoned felon, convicted of abusing the privileges of the people; when infidelity thus talks itself into evil odor, we may be thankful that the press is in its hands, and that expression is free and cheap. A large part of American organized infidelity brings its liberal leagues to the support of a ghastly propagandism of immorality. We must not think, because infidelity is louder than ever before, and has perhaps a more efficient organization of a popular kind than it has ever had before, that it is stronger on these accounts. Thomas Paine was once fifty times the power in the United States he is to-day. The crudity of a transitional state must not alarm us, face to face with the majestic fact that we now have one church-member in every five of the population, where eighty years ago we had only one in fifteen.

Let us rejoice in all that God is doing to inspire men to free investigation of His works. It is the business of the Church to-day to echo God, whether

he speaks in religious history or in science. This age loves clear ideas. The pouring out upon the nations of a desire for scientific knowledge is a Pentecost from on high, as truly as was the one witnessed of old in the holy city. We must echo God, when He speaks in the established truths of physical sciences; but when men, confining themselves to those sciences merely, hold up a pinched, arrogant physicism as the whole of human knowledge, and when, as the years pass, those partialists and abnormalists become more and more ridiculous to the eye of candid science itself, we must hear and echo what God is saying in these facts also. God is inspiring science to research; and possibly the very arrogance of science may be one of the means by which God is to show us that physicism, or the study of mere matter, can never be the whole of the research to which He prompts. God is showing us that we must have Him, or something above man's spirit, something above matter not only, but above the highest there is in man's own soul, to satisfy that soul itself. All the opposition of science, falsely so called, is itself only a part of the foam before the advancing ship of a Christian civilization. The more loudly that hissing spray sneers at the rushing vessel, the more I am inclined to listen for the laughter of the gods at the spray. It was written of old, The fool hath said in his heart that there is no God. The fact now is that the fool hath said in the newspapers that there is no God. In these latest days God is making himself known through His Works as well as through His Word. He will laugh at us if we do not listen to what He says in nature, and He will have in derision the men who study nature, if they do not listen to what He has said in His Word.

The facts which I have recited to you out of the modern Acts of the Apostles are enough to make the Church courageous in the presence of all her foes.

Let me ask first, What are to be the doctrines of the church of the times? And next, What are to be the deeds?

The church for the times will know how to answer the question, "What must I do to be saved?" It will emphasize first, midst, last, in all its teachings, the doctrines of the New Birth and of the Atonement.

Axiomatic theology is a system of religious truth based on absolutely self-evident propositions. I do not undervalue proof-texts out of the Bible; indeed, I value that Book because it is full of axiomatic theology. Its cans and its cannots, its musts and its must nots, are all appeals to the very nature of things. But infidelity itself respects self-evident propositions.

Horace Bushnell was a sceptic when he was in college; but he had had an excellent early education in religion. I hope he knew something of vital piety; but after leaving college he became an editor in New York City, and was immersed in politics. In many ways his mind was secularized and disintoned; besides, he was passing into that state of culture where a man can raise more questions than he can answer, and at last he came to doubt everything; he hardly knew whether there is or is not a God. Pacing to and fro in his room once while a revival was in progress in Yale College, and when nearly every teacher there had taken part in bringing the students into religious light, Bushnell was

bewailing the darkness of his soul. He was tossed to and fro on an ocean over which midnight hung. Finally he said to himself: "There is at least one thing I believe and have never doubted,—there is a distinction between right and wrong." There he placed his foot on a perfectly self-evident proposition; there he took his position on one of the facts of axiomatic theology; there he planted himself upon a great truth, which is absolutely self-evident to the moral sense. One of the intuitions of conscience is that there is a distinction between right and wrong. "Very well," said Bushnell, in his solitude, "have I ever yielded my will to my belief on this point? I know there is a distinction between right and wrong, but have I ever chosen the right with my whole soul? Have I ever thrown myself over the line between the right and the wrong, with my entire power of will, and chosen irreversibly, gladly, affectionately, the right?" He never had. In his solitude he knelt down on that one fragment of rock in the midst of a yeasting sea. There he consecrated himself to follow all the little light he had, and to follow it gladly. In the midst of the ocean and midnight, during his prayer, the windows of the blackness were opened. An Oriental writer would say, the celestial dove descended upon him. What Bushnell says is, that when he yielded himself utterly to conscience, there came into his soul a sense of God. He had a star in his heart. He knew that there is a Judge of the world, and that the Judge of the world will do right. He gave himself up utterly to the Father of spirits. The result was that doubt as to God's existence, doubt as to God's willingness to help all who yield to Him, doubt

of the fundamental religious verity that God is, and is a hearer of those who worship Him in spirit and in truth, fled from him at once and forever. This is axiomatic theology.

A certain soul, with which I have a better acquaintance than with any other human spirit, was once rocked on dark, unresting seas. At last this vexed mariner planted his feet, not on one reef of self-evident truth, but on several. He perceived the axiomatic certainty of the facts that a man must really love what God loves, and hate what God hates, or he cannot be at peace in His presence; must absolutely have similarity of feeling with God, or the universe will be against him; must, in short, have the new birth, or there can be no harmony between his faculties, nor between his soul and the rest of the universe. He came also upon the perfectly self-evident truth that the past cannot be erased, that a record of sin, once made, cannot be blotted out even by Omnipotence. It may be screened, but any amount of effort on man's part to change the past is impotent. Omnipotence itself cannot make what has been not to have been. And so the necessity not only of a new birth, but of the atonement, was made clear. Yielding utterly to what these self-evident truths taught, there came a star into his soul. There came into it a readiness to receive the Bible on historic evidence, and on the inner witness of the Spirit within its pages. From that hour, however the sea has lashed the reefs, however the proud ocean has endeavored at times to overtop their adamantine barriers, there has been for that soul only peace in the mornings and the midnights, only peace in the sunshine and in the storm. Where that soul found



peace in life, it expects to find it in death, and beyond death.

My first thought, then, as to the doctrines of the church for the times is, that they may be very well begun, in this age of unrest, with axiomatic theology. That is a phrase on which I love to insist, because it is comprehensible everywhere. Men know what self-evident truths mean. You can prove the necessity of the new birth, and of the atonement, by appeals to the cans and cannots of the nature of things. Yes, all you who are here to-day, and who have not learned similarity of feeling with God, I believe, must learn it, or it will be ill with you until you do. As thoroughly as I exist, I believe that, without the love of what God loves, and the hate of what God hates, none of you can be at peace in this world, or in the next; and that the longer you live in dissimilarity of feeling with Him, the longer you are likely thus to live. The tendency of character to a final permanence is one of the facts of science. Let the church for the times cry aloud and spare not in defence of the doctrine that whoever has not learned to love what God loves, and hate what God hates, has all the stars in the universe fighting against him. If it were not so, we could not love our God. Were God to make it possible for unholiness to possess blessedness, we could not worship Him.

While we teach the efficiency of natural theology, we must deny its sufficiency. If we had only natural theology in the world, we should be walking, even in this late age, in little better than the light Plato had, or than that which illumed the path of Socrates. Endless as the waves of the sea would be the systems of philosophy, if we had not the steady sun and moon of

revelation above the ocean, to lift natural theology into tides accordant with the revealed attractions. The Biblical doctrines of the new birth, of the atonement, and of eternal judgment, are to be inculcated by the church for the times, no matter how the spirit of a special time protests against the spirit of all times. Matthew Arnold says that the *Zeit-Geist*, or spirit of the time, is against certain forms of Christianity; but Richter used to say that the *Ewigkeit-Geist*, or the spirit of eternity, overpowers the *Zeit-Geist*, the spirit of the day. The church for the times will listen to the voice of the spirit of eternity, and not to that of the spirit of the day.

I am very little moved by any man's liberalistic ease of eternal hope, if I find that this is the soft creed of the seaside summer resort, and of fashionable aristocratic circles, and has been made unbiblical and unscientific by the spirit of the day, and not by the spirit of eternity. I want the stern, masculine ages to teach me how to live, for I do not expect to place my head when I die in the Delilah's lap of any fashionable theology. I want God's unflinching truth to rule my faith and practice, for I must soon go out of the world, and I wish to go in peace. The great current fact of our times, and of all times, is that men are going out of the world as fast as the clock ticks. I want a theology by which men can die at peace in God's sight, and not merely a theology by which they can live at peace in man's sight.

The church for the times will teach that the Holy Spirit is a present Christ; that our Lord not only was, but is; that He is one with God; that His name is Emmanuel; that He hath yet many things to say to us, and that He is saying

them now. I will not touch on what, in Horace Bushnell's forty-fifth year, was a revelation to him, — that Christ is the form of the soul, and that just as a cloud lies in the air, and takes its form from the invisible current above it, so the human spirit that is Christ's lies in His Spirit, which is moving in human history, and that the churches that are His, and are flexible under His influences, take their form from His breathing upon them. Since God is the form of the soul, He is the form of the church, not Methodism, not Episcopacy, not Congregationalism, but the church of God, the church of the living God.

The church for the times will ascend all the heights of Biblical and scientific truth. If she is not disobedient to the heavenly vision which she will see as she paces to and fro there, what will be the deeds of the church for the times?

Let me make a protest at the beginning against your fear of innovation. John Wesley introduced into church methods one or two new, practical measures, which have turned out to be of extremely great usefulness in the world. For instance, he for the first time taught Christian believers to come together in what are now called class meetings, and reveal the secrets of their hearts to each other, and light the flame of each other's spiritual torches. The organization he formed he intended to be only a subordinate society within the Church of England. It grew into a church rather against his will. Such was the power of these new methods to produce a new spirit. The new methods made Methodists. Instead of forming a new body, which would not separate from the old mass of the established Church of England, Wesley found he had created a new denomination

The power of his methods did this. You will find that machinery is worthless without the Divine Spirit, but methods which happen to accord with the Biblical spirit, produce the Biblical spirit.

I am no innovator. I shall recommend no methods of startling divergence from those already known, and I am no opponent of the generally accepted methods which I cannot pause to discuss. The whole field of the Sabbath school, I must leave to hands which are expert in that department,—Robert Raikes, 1780, J. H. Vincent, 1880. Fortunate men, archbishops of youth, let us leave to them and their assistants the leadership of reform in the department of the religious instruction of the young.

I wish to recommend one or two measures, which have long dwelt in my mind as possessing great practical value, and which are not yet adopted by the church at large.

In the first place, allow me to say that among the methods of the church for the times, I would give a high rank to what many churches have adopted for a few weeks each year, and what I would have adopted for at least two months in each year, namely, conversation meetings between church-members and the unconverted. It was once the joy of my life to assist evangelists of the calm and fervent Edwardean type, and I had that joy for three or five years. I have studied very closely the methods of some of the coolest and most Biblical evangelists the land contains. There is no one method from which I have seen better fruits, both for the church and for the unconverted, than the closing of devotional meetings of the ordinary kind with what I call conversation meetings.

You have a prayer meeting running through half an hour, and at the end of it sing a hymn. Let the leader announce that all who wish to go can then do so; but that all who are willing to stay fifteen minutes for conversation with the Christians present on personal religion, are requested to remain. Perhaps at the first meeting not five will remain from the unconverted class; but, if you converse properly with those five, they are likely to remain again, and bring their friends, and you will have fifty in a month. What will be the effect of conversing with them? The fifty are scattered along the aisles and benches, and your cold church-member is seated at the side of some man whom he has defrauded. The bargains of that church-member with the man at his side have for the last week run as close to lies as the eyelids run to the eyeballs. No wonder the church-member feels cold chills; no wonder the long knives of remorse are passing up and down within his heart. Will any sermon do that unworthy church-member as much good as he will receive from the necessity of conversing with that neighbor whom he has defrauded? There is no clamp of steel in a vise that ever took hold of and bent iron as this necessity of conversation, on the highest of all themes, takes hold of and bends cold men. You can bend cold iron until it is hot; and I would lay the necessity of work for the promotion of vital piety on all church-members, until they are bent into heat. But, you say, they do not know how to give advice. It is the fault of the ministry, if they do not. If there is any church in which middle-aged persons are not sufficiently well informed as to the things which should be said to the unconverted, to be trusted in conversation

with them, God pity that church, and God pity yet more the pastor of it ! I know that there are crude and raw churches. I know that everywhere it is very necessary for the minister to oversee this work. I would have every conversational meeting attended by the minister in person. I would have the minister close every meeting by a summary of the conditions of salvation ; and yet I would have the church forced into this work of conversation on personal religion. I have repeatedly seen churches thrown into it shivering like a babe put into a bath of cold water, but coming out with forehead white, and eyes like stars.

In a religious conversation meeting, you say to the man at your side, "What is your chief religious difficulty?" If this is once stated by the unconverted man, the difficulty is much advanced toward a solution. It is easy to give bad advice to the religiously irresolute. Perhaps some may say to the unconverted, "Read good books." You may die reading good books, and die unsaved. Perhaps some may say, "Go to church." You may die going to church, and die unsaved. "Associate with the pious." You may die doing that, and die without salvation. You must teach church-members to rein up the unconverted to absolute, total, immediate self-surrender of the soul to God in Christ as both Saviour and Lord. A man cannot die doing that, and die unsaved. When you have taught your members to teach that, you will have impressed the doctrine upon them practically.

If I could have the first two months of every year devoted to prayer meetings closed in this way by conversations between the religious and the unconverted, I believe that two good effects would follow. In the

first place, the churches would be aroused, and not only aroused but heated, not only heated, but set aflame ; and, in the next place, the unconverted who should meet worthy church-members would be convinced of the sincerity of the church, and many of them, by the blessing of God, would be won to a godly life. You now begin the year with a week of prayer ; but, thus far in the history of the church, that week, I fear, has been little better than a mass of vain repetitions. Prayer is not prayer which does not lead to practical effort. What I want is two months of both watching and praying, two full months of aggressive work opening each year in our churches. You can usually gather large audiences through the winter. Let all your devotional meetings, in January and February at least, close with conversational meetings, and the laws of cause and effect will give you a spiritual harvest. Your church-members will be trained into activity ; your Sabbath schools will prosper ; you will be able to utter in the ear of youth, and of middle age, and of age, the word regeneration with Biblical emphasis. You have torpid churches because you have unexercised churches. You have churches possessed with the dyspepsia and the gout, simply because they are fat and do not labor. It is not food only that makes muscle ; it is hard work in practical endeavor to win the religiously irresolute into a godly life that gives spiritual stalwartness to the church. The crying sin of most laymen of our day is, that they allow themselves to become torpid in easy church hammocks, and leave spiritual work almost exclusively to ministers. What I want is the destruction of the spiritual hammocks, and of all this sluggishness which brings into the church so much bad



blood, dyspepsia, and apoplexy. You can break up that by the simple method of conversational meetings adequately watched by shrewd pastors. Notice, I do not by any means deny that there are dangers in this method ; but I take it for granted that it will be watched constantly by an educated and a spiritual ministry.

In the second place, will you permit me to say that Chalmers's territorial principle of district visitation ought to have a large future in our great cities? We have now twenty cities of over eighty thousand inhabitants. We have more cities of over a hundred thousand inhabitants than France or Germany possesses. Our population, and that, indeed, of the whole world, tends to mass itself in cities. One trouble with the poor, the perishing, the degraded, in cities, is that nobody visits them. We do our city work by proxy. We send down our female missionaries, our male city missionaries, to do the work that we ought to do personally. Our Lord went about from house to house doing good, and the church has not yet learned all he meant to teach by this example. If ever we are to rescue ourselves from misgoverned municipalities, we must apply to our great cities that principle of district visitation which Chalmers applied to Edinburgh. We must see every family, and not leave the visitation exclusively to our pastors. They have not the physical strength nor the time for the whole necessary work. We must organize ourselves two by two, as the disciples were organized of old, and go everywhere preaching the Word. It is recorded in the Book of Acts of the members of the early church that "they were all scattered abroad except the apostles, and that they who were scattered abroad went everywhere

preaching." There is a justification of lay religious effort, I should think! They who were scattered abroad taught the Word, but were not the apostles. It is this face to face contact with poverty that brings a man into sympathy with it. Go into the most desolate room you ever saw, and spend a day; go to a damp cellar, and sleep there through an August night, and you will begin to know how to sympathize with the men, women, and children who live constantly in the slums. Breathe for one week the fumes of the gutters, and of the livery stables, and of the nameless filth that infests our city death-traps and fever-dens, and you will begin to know what district visitation means. Give me a church that goes from house to house among the poor, and I will give you a hurricane of public sentiment for the reformation of our misgoverned municipalities.

Although our rural districts are better than our cities, you know how spiritually desolate vast tracts of the country are, and how the obscure rural parish itself needs to be districted, and its population ferreted out in its last nook by the omnipresent activity of men and women who do not lean too much on their pastor, and expect him to do nine-tenths of their own work.

Pardon me now if I venture, in the third place, to mention something a little novel. Liberty of thought has in America set the strongest brains among the masses of men on fire. Great problems of philosophy are being discussed by laymen, with an incisive earnestness which you cannot appreciate until you hear their questions concerning the problems of theology, which were once discussed only by scholars. The ploughman in this country thinks for himself. You

have question-boxes in your Sunday schools. Sometimes lecturers venture to give question-box addresses. I have gone from side to side of the land taking up questions miscellaneous from students and from the masses of the people, and I am amazed to find the questions of the average citizen often as keen as those of educated men. Why should not a minister do what, I confess, I did once, when I was a pastor, and have in his Sabbath school, or somewhere in his church, a preacher's question-box? Put pencil and paper at the side of the box, and let questions be freely dropped into it anonymously. You want subjects for your sermons; you wish to know what people are talking and thinking about. Let them put anonymous questions into the preacher's box. At first you will not receive many questions, but by a little encouraging of the people you will find that the inquiries will multiply, and that you can look into your list of questions and see the secret thoughts of your congregation. Let a committee be appointed to revise the list of questions before they are given to you, if you fear that frivolous or impertinent inquiries will be handed in. Let it be understood that you see none that are not approved by the committee. I never had an impertinent question handed to me during the three or four years that I acted as a preacher. Strong men, whom you rarely meet on your pastoral visits, will put questions into your box. Shy men, whom you can rarely approach in ordinary conversation closely enough to reach their secret difficulties, will do so. If any one chooses to put in an anonymous question covering the secret struggle of his soul, you may possibly be of assistance to him in

some public address, and he will attend church to hear his questions answered.

Daniel Webster was once approached by a man who wished to start a new journal in Boston. The man recommended the use of exceedingly fine printing paper; there was to be a flourishing title printed in large letters; various mechanical improvements were to appear in the sheet. But Webster said, "Let your paper be printed in the usual form, but with unusual ability." Now, I would have a minister preach in the usual way, but with unusual pertinency.

Suppose that I could put up preachers' question-boxes in all the churches of the United States; suppose that I could cause devotional meetings to be closed by conversation meetings for two months in each year, and this from Plymouth Rock to the Golden Gate; suppose that I could organize every pastorate in this land on Chalmers's territorial principle of district visitation,—what would be the result? Of course, these are not exactly new measures. What I want is to make them universal, the common property of the churches, and just as much a usual thing as the average prayer meeting or the communion service.

Let us have help to self-help organized in assistance of the poor. Let us have our charities associated and made systematic. Let us have work given oftener to the needy, and money given sparingly. For one, I would have the Elberfeld and the Germantown plan of poor-relief applied to our cities, and money given only in cases where it is known it must be had to relieve immediate want. I would have the help given to the poor to be help to self-help.

What if I should say that I would have somewhere

in the year temperance taught in the Sabbath school, and in the international lessons? I know you have this in a general way, already, but it is in a very special way that I would have temperance inculcated. I would have the principle of total abstinence carried unflinchingly to the front in all the Sabbath schools of the land. You have not that everywhere; for your ministers, especially in the south and southwest, and in Europe, do not practise it everywhere. We have in Boston, and in Oberlin, and in a score of other places in the land, Sabbath-school organizations where two pledges of total abstinence are offered to the children for their choice. One requires total abstinence from intoxicating drinks; the other, total abstinence not only from intoxicating drinks, but also from tobacco and profanity. In Boston, in nine cases out of ten, and in Oberlin, in ten cases out of ten, the latter pledge has been preferred. You have not adopted this triple pledge in all your Sabbath schools, for some of your ministers have not adopted it. I make no apology for saying that any minister, whose example is not leading his young people to abstain from intoxicating drinks and tobacco, is bringing up the youth under his charge in a way in which they should not go.

What if I should say that under a democracy the discussion of the moral issues of public affairs is one of the duties of the church? Not on Sundays. I am not about to venture to defend Sunday politics in the pulpit; but many ministers give week-day lectures, and I know half a dozen who have preludes on current events, and move whole cities by them. Now, what if in week-day lectures—I do not say on Sundays, for I would not myself employ preludes on Sundays, except

on the very greatest occasions—or what if in preludes to week-day lectures the ministry of the land should occasionally take current rascaldom by the hairy scalp and tell it its duty? Agitation in this country, after all, is king of the land. Congress moves as a ship, according to the winds that blow upon its sails. But where do the winds come from? Out of the caves of the hearts of the people. Who is King Eolus there, if it be not agitation by pulpit, press, and platform? How can we rouse these winds, unless we lift ourselves up at times to the duty of telling commerce its duty, and politicians their duty, and discuss the moral issues of public affairs, as the prophets did of old, in the name of God? What if the churches of all denominations, from side to side of the land, occasionally employed preludes in this way? A politician in Maine had been through a long political campaign, and the election was to come on a Monday. He worked hard up to midnight, Saturday. “Now,” said he, “I have done my duty, but to-morrow the ministers of Maine will stand up in their pulpits, and give such hints that all the work of the last two months will be undone in this State among respectable people.” What if we had stood up in our pulpits in the North, and given such hints before the civil war as would have convinced the South that we could not be divided against ourselves, in the event of contest between the two sections of the land? The contest never would have arisen. Where are the ministers who failed to do their duty concerning the discussion of human bondage? On their heads rests some part of the blood of the Rebellion. America is not out of trouble yet, but she has cost us so much and is so great that she is worth saving. In the United

States, at least, the discussion of the moral issues of public affairs is a part of the duty of the independent platform. But on a week-day lecture evening, I say, let the church, from the Atlantic to the Pacific, speak out on temperance, on sensuality, on corruption in city politics, on jobbery in national affairs. We need not mention men or parties by name, but the moral issues of public affairs are a part of our legitimate list of subjects for discussion. If we would half use our power, the agitation that would result would be feared by politicians to their finger-tips. The ministers of America have it in their power to manage politics whenever any great moral issue is at stake, and politics are not worth managing in any other case. Let the dead bury their dead, but the church can take care of the living.

The religious regeneration of the press will follow swiftly on the regeneration of public sentiment. We have a few newspapers, great enough in convictions, and strong enough in their purses, to brave public sentiment. We have a few newspapers that are not party organs. Let us see to it that editors are made the friends of sound moral ideas. The religious regeneration of the pulpit in relation to secular affairs will affect the regeneration of the respectable portion of the parlors of the land. Regenerate your pulpit and parlor, and you will regenerate your press; regenerate your pulpit, and parlor, and press, and you will regenerate politics in their moral issues.

Of course, I need not pause long in defence of the proposition that discipline in the church which echoes God will be conducted according to Matthew, eighteenth chapter, and not according to Plymouth



Church, Brooklyn. A lax church discipline is the outcome of independency and individualism gone mad. There is in this country a particular need of sternness in church discipline, because we manage most churches by the voluntary principle. I confess that without church officers not elected exclusively by the laymen, almost any form of church government is weak as water, unless the church is filled with the revival spirit. Give me a glorious reformatory Biblical atmosphere in the church, and the eighteenth chapter of Matthew will execute itself. Let that spirit be absent, and you will find the standards of expediency and creeping conformity to the world taking the place of God's resonant righteousness in church discipline. The world will turn away from any church that conducts its affairs on the world's ideals of expediency.

I must recommend a fourth year in the theological seminaries; not for all students, but for some. Andover has publicly declared itself in favor of this change. Princeton has adopted it. I would not have all theological students kept four years in a seminary; but if a man feels a divine call to study a particular class of topics, and wishes to stay a fourth year under special training, then in God's name let the churches encourage him. The field of study is now so large that our men cannot meet scepticism unless a few of them are trained more than three years in a professional school.

A ministry or a lectureship at large for a specially important and difficult class of questions, ought to be fostered by the church. The diversification of the work of the pulpit needs to be as great as that of the wants of people in religious things. Let us educate

some men for a ministry at large, if they feel called to this by the Divine Spirit and Providence. Let us have a lectureship here and there, for specially important and difficult problems ; and, if God blesses such work, let it be followed as far as His indications would lead a cautious man to go.

Among the deeds of the church for the times, I would place the foundation of professorships in our theological seminaries on the relation of religion and science. Princeton has something like this, and has had for years. Andover, Edinburgh, Glasgow, have such professorships. Other seminaries are following in the wake of these great leaders. Let us meet a pinched physicism by a broad Christian philosophy. Let us have men capable of understanding the Psalms of David in the light of modern research. Let us know of what we affirm, when we discuss the relations of religion to science. Let us no longer blunder and stumble, and take an evasive attitude in the face of an arrogant and narrow physicism, and its offspring, materialism, agnosticism, and atheism.

I would, finally, my friends, have every church service, large or small, closed by an act of silent, total self-surrender to Almighty God. I believe the church does not enough address the will. We address the heart ; we address the intellect ; we are learning, I hope, more and more to address the whole man : but it is only the very best class of the ministry that knows how to address the will, and cause it, by the blessing of heaven, to surrender utterly to God on the spot, and at the moment of the appeal. This is the value of the best kind of evangelistic services. We want no wildfire, but what is the

difference between the evangelist and the ordinary preacher? The evangelist means to secure an immediate surrender to God. Perhaps he cannot address the intellect as well as you can; but he has learned how to present truth to the will. You present it to the heart, to the taste, to the intellect, and year by year your ministry is fruitless. Preach to the will an hour, and you have done more than by preaching days to the mere intellect, and heart, and the taste. We must not undervalue this latter kind of preaching; but, taken alone, it is futile sheet-lightning, and not the thunderbolt. Let us address the will on every public religious occasion, by some final act of each hearer calling for total, irreversible surrender of the will to all the light the soul has. Before any benediction is pronounced, let the audience, in both vocal and silent prayer, be led through a great and supreme act of utter self-surrender to Almighty God, as both Saviour and Lord.

Through all the Bible there flame high, cherubic symbols to represent the church. You have the stone cut out of the mountain and filling the earth; you have the voice of the redeemed before the throne; you have the angel with the everlasting Gospel to be proclaimed to all quarters of the earth. He cries aloud, now, over all the seas,—cries in Chinese immigration; cries in the incoming multitudes from Europe; cries to our land as to no other on the planet. But the supreme symbol we find in Ezekiel, where we read of the wheels and of the spirit within them. Whithersoever the spirit was to go, they went. When the living creatures went, the wheels went by them; when those stood, these stood; when those were lifted up from the earth, the

wheels were lifted up over against them. The spirit of the living creatures was in the wheels. The likeness of the living creatures was like burning coals of fire. Out of the fire went forth lightnings. The living creatures ran and returned as the appearance of a flash of lightning. The likeness of the firmament upon the heads of the living creatures was as the color of a terrible crystal stretched forth over their heads above. Every one had four wings which covered their bodies; and when they went, the noise of their wings was like the voice of great waters, and as the voice of the Almighty. Such is the voice which the church for these times, and for all times, is called upon to echo.



SUNDAY EVENING.

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THE CREED OF THE PEOPLE'S CHURCH.

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J. W. HAMILTON, PASTOR.



## THE CREED OF THE PEOPLE'S CHURCH.

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"My brethren, have the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons."—JAMES ii : 1.

GOD is the Father of man, and this divine relationship determines a divinity of relations between the children of men ; the divinity of the fatherhood begets a divinity of brotherhood. There is but a single lineage to all the races of men, who dwell upon all the face of the earth ; God made man but once and but one man. All the rights of inheritance must trace their genealogy to a single unquestioned legacy. The genuineness of every descendant's claim is forever established in the court of probate, where God is both Father and Judge. The authenticity of the claim is a matter of record. God has not only written out His will concerning man in the world on tables of stone, but he prints and opens a book in the circling blood of the human heart, and the kindred minds of an everywhere common people. All natural relations are divine appointments ; and the divine appointments are not arbitrary ; God had a rational purpose in His plan for the natural relations existing between His creatures. The plan is not, and was not, subject to change. He would not have had it otherwise ; it was so written in the determinate counsel and foreknowl-



edge of God. Before the mountains were brought forth, or ever was formed the earth and the world, the divine prescience forecast the plan that all things and all men should work together for the welfare of man.

The divine ideal of the race is, then, to be found in this fatherhood and brotherhood of man. "Had this great ideal been realized," wrote an English essayist, nearly fifty years ago, "the world would have exhibited the glorious spectacle of a whole race in family compact, clothed in a robe of happiness, with charity for a girdle, feasting at a perpetual banquet of beneficence; hailing the accession of every newborn member as the advent of an angel, an addition to their common fund of enjoyment; and finding greater blessedness than that of passively receiving happiness in exercising the godlike prerogative of imparting it. A whole order of intelligent beings having *one heart and one mind*; a heart beating in concert with heaven, and diffusing, with every pulse, life and health and joy to the remotest members of the body." It was looking on this beneficent possibility that "God saw everything that He had made, and behold, it was very good." The joy of the heavens was not over the earth bringing forth grass, or the gathering together of the waters into seas, or the fowl of the air, or every living thing that moved; but because of him under whose dominion these things were to be. The morning stars sang together and the sons of God shouted for joy, because of him who was made a little lower than the angels, and crowned with glory and honor. God's last work and best work was man,—man, who was to be the father and brother of man. Everything that was made was

very good, because man was good ; his divine and human relations were fashioned in goodness. It was not robbery for him to be equal with God, in the honor and fellowship of his family ; and he was made in the form of a servant, that his race might be a family of equals.

But the prerogatives of his being were a measure of his peril. Man, as God made him, could fall away, and perish ; and how imminent was his apostasy ! In the very presence of all authority and power, and while he was yet immaculate, and within reach of the tree of life, "the awful invasion of sin frustrated the divine intention, destroyed it, even in its type and model." Infinite enigma of disaster and desolation, by which an enemy could thwart the divine purpose, and retire omnipotence within a restricted realm, while sin held holiday in a ruined universe ! Puzzling the cumulative wisdom of the fathers and their children in all ages, sin, threatening, furious, defiant, and destructive as death, is as much the problem of human intelligence to-night as when virtue was first assassinated, and man became the murderer of man ; but, with reason or without it, for cause or none, the awful invasion came, and God withdrew from human helplessness, while man went off into the shadows of his own shame, to set the father against the son, and the son against the father, the mother against the daughter, and the daughter against the mother.

The initial sin of the race, as of the heart, was that supreme love of self which arrogates to its own importance such exaggerated claims as utterly to destroy every other personal interest, and even right to exist, though that interest and right were represented in the Divine Presence himself. The irrecon-

cilable inconsistencies of such a nature, claiming at once protection and support, and yet defying and attempting to destroy the great and beneficent Nature which affords both, reveal the exceeding sinfulness, heinousness, of the sin which found its way into the heart and home of man. We can imagine no baser sin among men than what we term ingratitude; and yet what shall we say of that wicked and hateful thing whose normal nature is to originate and promote, not ingratitude alone, but every kindred evil which the genius of sin can discover or invent? What evil could have victimized the race more?

Disorganizing and disintegrating in its influence, such sin takes but a single step from its entrance into the world to its actual dismemberment of the whole human family; jealousy and envy, servants of its rapacious power, prey upon the affections of the human heart, sacred and sensitive as the holy sensibilities of the Infinite Father, until the cohesive life of the soul is consumed within itself, and supplaced by an aggravating and pugnacious spirit, selfishly bent on battle, absolute triumph and control. Thus subduing its own nature, the spirit then goes forth to vex other natures, until every man's hand is turned into a weapon, and fratricide, the great crime of the first family, becomes the great crime of the race. What more can await the ravages of this sin? A door has been thrown open to "universal misanthropy," and the sweeping tide of the swelling sea of sorrow and death. "Selfishness," said the author of the essay already quoted, the Rev. John Harris, "is the universal form of human depravity; every sin that can be named is only a modification of it. What is avarice, but selfishness, grasping and hoarding?

What is prodigality, but selfishness, decorating and indulging itself,—a man sacrificing to himself as his own god? What is sloth, but that god asleep, and refusing to attend to the loud calls of duty? And what is idolatry, but that god enshrined,—man worshipping the reflection of his own image? Sensuality, and, indeed, all the sins of the flesh are only selfishness setting itself above law, and gratifying itself at the expense of all restraint; and all the sins of the spirit are only the same principle, impatient of contradiction, and refusing to acknowledge superiority, or to bend to any will but its own. What is egotism but selfishness, *speaking*? Or crime but selfishness without its mask, in earnest and *acting*? Or offensive war, but selfishness confederated, armed, and bent on aggrandizing itself by violence and blood? An offensive army is the selfishness of a nation embodied, and moving to the attainment of its object over the wrecks of human happiness and life. From whence come wars and fighting among you? Come they not hence, *even of your lusts*? And what are all these irregular and passionate desires, but that inordinate self-love which acknowledges no law, and will be confined by no rules—that selfishness which is the heart of depravity? And what but this has set the world at variance, and filled it with strifes? The first presumed sin of the angels that kept not their first estate, as well as the first sin of man,—what was it but selfishness insane, an irrational and mad attempt to pass the limits proper to the creature, to invade the throne and seize the rights of the Deity? And were we to analyze the very last sin of which we ourselves are conscious, we should discover that selfishness, in one or other of its thousand forms, was its

parent. Thus if law was the pervading principle of the unfallen creation, it is equally certain that selfishness is the reigning law of the world ravaged and disorganized by sin."

It is not because "a river went out of Eden to water the garden," or that its waters "compassed the whole land of Havilah where there is gold," or because "the bdellium and onyxstone were there," that we dwell on its beauty and glory in story and song, but because man loved and was loved in that beatific home of the heart, unsullied by sin, and never disturbed by the selfish assaults of his fellow-man. If our latest conception, that this Garden of God is hidden away under the arctic winters, with their ice and cold, should prove to be correct, we will say it was a fitting burial for the cold place from which love had gone out. The *place* we could afford to leave and to lose, with its flaming sword turning every way, like a cold northern light, to chill the blood as it stood forever at the gate; but the *man*,—appointed to be the brother of man,—what of him? Desolate enough must be the region of darkness and cold, where the sun for whole months has been turned into night; but when passion, wrathful and revengeful, insults and murders affection, and a man's foes come to be they of his own household, there can be no need of the sun, or the moon, or the stars, for there will be no light, nor comfort, nor hope. Is this desolation a type of the selfish earth? Is our only inspiration to come from its departed bliss? Was the Golden Age of the world in its beginning? Must we go back there, in our hunger and thirst for some unselfish love? There may be sources of pleasure to the agnostic, in some such fruitless meandering as that,

There is a beauty of imagery and pathos in the memory of this world's Paradise. Along the North Sea, the people have a legend that

"Where the sea is smiling  
So blue and cold,  
There stood a city,  
In days of old;  
But the black earth opened  
To make a grave,  
And the city slumbers  
Beneath the wave.

"Where life and beauty  
Dwelt long ago,  
The oozy rushes  
And seaweeds grow;  
And no one sees,  
And no one hears,  
And none remember  
The far-off years.

"But go there lonely  
At eventide,  
And hearken, hearken  
To the lisping tide,  
And faint, sweet music  
Will float to thee,  
Like church-bells, chiming  
Across the sea.

"It is the olden,  
The sunken town,  
Which faintly murmurs,  
Far fathoms down;  
Like the sea winds breathing,  
It murmurs by,  
And the sweet notes tremble,  
And sink, and die."

But we are not agnostics here to-night, and, cruel as this world may be, we are not here to dwell on a lost and ruined race, or to grope in the darkness and sin of helpless disaster, where selfishness has left us, and may threaten to keep us. And our faith is not a mere matter of memory, tintured with poetry and pathetic sentiment. "The Light of Asia," or other pagan pictures of some impalpable and unattainable Nirvana, please us no better. We are neither pessimists nor pagans. If this were the best any revelation could do for us, it were better at once to die. The importance of a belief in the future life is measured very fairly by what it may do for the present life, and if there is no other or better world to be found hereafter than this one, then this one is as worthless, even to itself, as it is helpless. This edifice, at last erected, and thrown open to you to-day, is the monument to a faith which puts the Golden Age of this world at the end of it. We have climbed to this long-expected hour, grappling on, as we have come over the rugged and precipitous ascent, by a faith which has for its Author and Finisher One who shall yet subdue all things unto Himself. He will bring back what sin has taken away, turn and overturn, until selfishness shall cease, and

"All hearts in love, use their own tongues"

to restore peace. The conquest of this whole earth is in the hands of the man Christ Jesus. God hath appointed Him heir of all things, by whom also He made the worlds, and He will conquer sin, and give dominion to His own people.

But it must be in His own way and His own time. His methods are all reducible to a simple discipleship



of Himself. He said: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." In His prayer to the Father, concerning His disciples, He said: "As Thou hast sent me into the world, even so also have I sent them into the world," and in His last words with His disciples, He said to them: "He that believeth on me, the works that I do shall he do also, and greater works than these shall he do, because I go unto my Father." The "practical apostle," as the author of the epistle from which the text has been selected is called, brings to our remembrance the first act of discipleship, found in the practical duties of the Christian believer in his relation to his brother:— "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons." It is an act of faith,— faith in Him who is come to be "the restorer." The disciple, like his Master, is set for the restoration of the lost brotherhood of the race.

Under sin, as we have seen, the inclinations and purposes of men are universally to create orders of relation among themselves which are invidious in their distinctions and unholy. There are many forms of this selfish selection which could be designated. The origin of races began in sin, whether with Cain who dwelt in the land of Nod, or when God smote the tongues of men, and the builders at Babel, bewildered, fled, and were scattered abroad upon the face of all the earth. The orders of caste, among any people, are products of a paganism which itself is the outgrowth of neglect and sin. The feudal system and orders of nobility in all Europe forbid New Testament fraternity among Christian believers. In our own

land, by the possibilities of privilege, every man is a king, and "kings are brethren." The divine orders of nobility are antagonized by no "majesty of custom," in set systems of class or invidious distinctions; but pride, price, color, and race, with certain fictitious systems of a "somewhat which makes for caste," do separate into invidious and unholy distinctions of class in our society and among our people, and "men forget that they are brethren."

This selfishness of the world, moreover, has become the sin of the church. And it is more directly concerning this sin that we desire to speak to-night. My brethren, we do have the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. The spirit of worldliness, with its pride, and price, and caste, is a sin in believers; no denomination is free from it. We have come to speak of our interests, in religious things, as matters of selfish ownership. It is *my* church and *your* church, not God's church; *my* personal possession or *yours*; it is for *me* or *you*; *my* worship, *your* worship; *my* comfort, *your* comfort. *I'm* saved, God is *my* Father and *I* am His child, hence, *my* church, *my* preacher, *my* pew; I am of Cephas, I am of Paul, I am of Apollos: who are you? Have we not distinguished ourselves more by a preference for ourselves, our church, our particular branch of the church than by a sacrifice of ourselves for the sake of God's church,—that invisible and everywhere present church which must include all our churches? Have we not been more ambitious at times to have our neighbors "baptized," "confirmed," "received," than to have them saved? Is it creditable to us, when we pose ourselves against ourselves, rather than against

the world and the sin of the world? We build churches among us, where we exclude one and another from their pulpits and the "Lord's table" about their altars, as we would not dare to exclude each other from our own houses. It is easier for a sinner to get within the pale of some of our churches than for the members to get from one church into another. I have within this very year been compelled to admit without a letter, into the fellowship of this society, a Christian woman, who was in "good standing" in the church at her home, but who was refused a dismissal, for the reason that her pastor could not, at the peril of her soul, give her a letter to any church outside his own communion. No more pernicious influence has come upon the church, during this century, than that which has gone forth from the doctrine of "the decrees,"—when men from their pulpits solemnly announced that God had decreed from before the foundation of the world that some men were not wanted within the church, because, do what they would, weep between the porch and the altar, cry unto Him who hath loved us and washed us in His own blood, they should not, because they could not, be saved. And I repeat what I said at the laying of the corner-stone of the chapel of this church, now nearly seven years ago, but what remains sadly true to-day :—"There is a proneness among us as ministers, to prefer, in the work of our ministry, the man or woman, the men or women, whom we labor to save from sin and death, when that preference is based solely upon their worldly importance. Because a man has money, or friends, or talent, or influence, more prayers are offered for his salvation than for the man who possesses no one of these recommendations." One

half the people of this nation to-day exclude a brother from their communion, and a large share of the people exclude him from their houses of worship, or crowd him to the little upper attic pews among the timbers of the roof, and for the sole reason that he is more nearly the color of our Lord than are you, or am I. Is not the whole system of *pew-ed* worship a distinction brought into the church from the world? I grant you it is a very fair system of finance, for a mere temporary success; but how does it work when it becomes established, and is dignified with being called a system? The church in this city which offered for sale, and sold when it was completed, not a few of its pews for two, three, five, and if I mistake not, six thousand dollars each, has been standing empty for years, and now, within ten years of its dedication, the building has been sold to pay its debts, and sold for less than one-third of what it cost. Paul, I am inclined to think, advised more wisely, even as a matter of finance when he said, "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered Him, that there be no gatherings when I come." But did not my brother read from this book, "If there come unto your assembly a man with a gold ring and goodly apparel, and there come in also a poor man in vile raiment, and ye have respect to him that weareth the gay clothing, and say unto him, 'Sit thou here in a good place,' and say to the poor, 'Stand thou there, or sit here under my foot-stool,' are ye not then partial in yourselves, and are become judges of evil thoughts?" Is it not dividing the aisles, as the great city divides the streets, with places for the rich, and then places for the poor? Recently a gentleman of considerable

wealth came to this city from a home in the West. He at once joined himself to a congregation of worshippers, who held to a faith similar to that of the people from whose fellowship he had just removed. He soon "took a pew," however, in another church, and withdrew from his own people, and for the reason, which he gave, that "it was a comfort to see about you, up and down both aisles, people who could make a note of almost any amount stand alone." Is it not making traffic in the house of God for personal and selfish ends? When the highest premium paid for the choice of place is granted, is it not conceding to mere money the best place? Are we to make the gospel a commerce,—so much given, so much received? Is it not, then, substituting a system of merchandise for what otherwise should be an intelligent and educated Christian benevolence? Is it not, then, putting a dictation also upon what the church should furnish? Is this the plan by which we culture the heart to help the poor, or send the gospel to the neglected and desolate in the distant parts of the earth? Is it not furnishing the poor, or even the sensitive among the rich, with an unnecessary, but apparently valid excuse for neglecting worship in the great congregation? It is said that the Duke of Wellington once went into a church of the nobility, and was ushered by mistake into a part of the house where God had no pews, but some persons of position and wealth had. When the owner, a lady of much wealth and high position, came in, and found the pew occupied, she curtly requested the intruder to retire. She, of course, did not recognize England's great duke: but would she have so insulted the stranger in her own house?

When the whole slight became known, it cost such a sense of humiliation and public apology as should follow when the humblest servant among the poor is made to feel anywhere, within the house of God, that the doors to the pews never lead in, but always lead out. We have fostered a caste among us which repels the Romanist from us in his very first approach to the Protestant Christian Church. It was a sad providence which led a man or woman to be born in Ireland who must come to America and work at a menial service. If he never knew he was an "Irishman" at home, he soon finds it out when he comes to America to live, and most likely first at the very penitents' bench or altar-rail in the Christian church. And if he be an Irish Romanist, his chance at a Protestant church, where every member is committed by his public vows to seek by personal effort for his salvation, is about as slim as the chance of an alien under the old and "standing order" to be one of the elect, when he is neither a candidate, nor indeed can be. The most neglected field within the whole scope of Christian work, in this gospel-favored land, is the mission ground among the Roman people. It is only in recent years that missionary movements have been initiated in Roman Catholic countries. A pagan has twice the chance of a Papist at the pockets or prayers of the Protestant Church. It will not do to deny it; the Papist who is here knows it, and feels it in the air, and the alien who comes here finds it, soon as he is well landed and in sight of a church steeple or door. It is not necessary to specify further.

Now, every instance we have cited is an evidence of our denial of the brotherhood of the race to our

brothers. And yet, we, as the disciples of Christ, are set for the restoration of the lost brotherhood of man. We may have no love for sin, ignorance, uncleanness, and people of savage and brutish natures. These features of life and character are all wrong. Ignorance we ought to regard as a sin; uncleanness is worse than sin, for it is a filthy sin; and brutish natures afford no companionship for the good and refined. Our souls, if redeemed, repel us from whatever is brutish and barbarous in man. But

“There’s a wideness in God’s mercy,  
Like the wideness of the sea;  
There’s a kindness in His justice,  
Which is more than liberty.

“There’s a welcome for the sinner,  
And more graces for the good;  
There is mercy with the Saviour,  
There is healing in His blood.”

And the very cure for ignorance, uncleanness, and beastly nature in man is to acknowledge his brotherhood, and put forth a sincere and sacrificing effort for its restoration. We are to restore the manhood of man, and love the man for his manhood. Under all uncouthness, and uncleanness, and unkindness of exterior, we must find the brother, and lift him up. This is the “faith of our Lord Jesus Christ, the Lord of glory.” It is without “respect of persons.” Christ sees man as man. Founded upon the unity of relations between the creature and the Creator, and the creatures among themselves, this faith is a matter of principle and philosophy, rooted in every consciousness of truth and justice. Hence it is, we are taught to “love the brotherhood,” to love our



neighbors as ourselves. This is the only spirit of Christian fellowship taught in the gospel, and the last revelation of the New Testament; it is the new problem which the world is now called upon to solve. The Church must be the first preacher of this righteousness, as she must be the first to practise what she may preach.

You may speak of the difficulties which originate your objections to this principle of the gospel, as innate, and declare your prejudices insuperable; but John declared that "the pride of life is not of the Father, but is of the world," and it must needs be overcome,—not simply because of an arbitrary command of the Father, but because the acceptance of this truth is the way back to the very nature of things. It is reason enough concerning some things to say that they are natural; the inference from experience teaches us that they must be simply as they are. They could not be otherwise. We believe some things to be as they are because we prove them to be so, but the most real things in this world are incapable of proof. All the higher forms of truth are in the atmosphere above the world of logic and letters. They are the more indubitably true, because we cannot show how they come to be true. They are intuitively taught,—come down out of consciousness above us into consciousness within us. To perceive them is enough. They are simply the harmony of harmonies. It is into this naturalness of life we are brought when we are supernaturally induced to accept the faith of our Lord Jesus Christ. The Scriptures declare the very evidence of this supernaturalness to be a love for the brotherhood: "We know that we have passed from death unto life, because we love the brethren.

He that loveth not his brother abideth in death." There is no higher reason for this affection, or other explanation of it, than that it is natural to the redeemed nature. Tell me how and why you selected the one whom you now love. Was it an affinity of nature which inspired the selection? Then the relation of this naturalness to Jesus is an affinity of the divine nature. As inexplicable as the harmony of this universal brotherhood with the divine life is the fact that the discipleship of Jesus brings us to an acknowledgment of this common brotherhood, and a love for the brethren. There is, then, a naturalness of relation in His discipleship. It was Jesus Himself who said, "Every one that is of the truth heareth my voice."

In the plan and work of restoration the second great act of discipleship is the faith of the disciple reduced to practice. If man is justified by faith, "faith is justified by works." And in the life and work of Him who went about doing good, is to be found the one example of discipleship. "As the Father hath loved me, so have I loved you; continue ye in my love," "And ye also shall bear witness, because ye have been with me from the beginning." The doctrines of Jesus were the deeds of His life, and to follow Him is to do as He did. He sums up His ministry in the words He selects from the prophecies, concerning Himself, as a text for His first sermon, which He preached in His own town:—"The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the ac-

ceptable year of the Lord." These words not only summarize His ministry, but are used by him to make full proof of the office of His Messiahship. "The Spirit is upon me, because He hath anointed me to preach." The Greek word for *anointed* is the very term from which the title Messiah, or Christ, is derived. The Spirit of the Lord was upon Him, because He was made the Christ to preach the gospel to the poor. When John sought to know whether Jesus was He that should come, or whether he should look for another, He told John's disciples to tell him that the blind see, the lame walk, the lepers are cleansed, the dead are raised, to the poor the gospel is preached. The office of the disciple is thus summarized, also, in these words of Jesus at Nazareth.

*He hath anointed me to preach the gospel to the poor.* This is a distinct evidence of Christian discipleship. There are many systems of religion in the earth. Some of them teach good morals, many of them reveal whole systems of philosophy. But to none of them was it given to preach their glad tidings to the poor. They were burdened with their poor; they knew not what to do with them, nor for them. They would drown them in their rivers, burn them with their dead, or leave them neglected, to suffer and die alone. But here is a system of faith which conditions the evidence of its divinity upon its ability to do its best work for the poor, and "the poor" here signifies the poorest poor, so helplessly poor as to make no compensation for the ministry unto them. If such compensation were possible, the ministry must not expect it or condition its good gifts upon the possibilities of such return. The gospel provides no *salary* for its preachers, but a *living*. The hire of a gospel ministry

is souls. Herein is the test of the discipleship of Jesus. The Son of Man had not where to lay his head, and the great Apostle to the Gentiles said: "I seek not yours, but you." How utterly inconsistent then to speak of preaching being for *my* pleasure, churches for *my* comfort, and pews for *me* and *mine*. Is a sermon an entertainment? Are pews and churches for our ease, and undisturbed and selfish quiet? Is not the gospel rather a burning desire to go about and do good? Is not the alabaster box of ointment itself a type of the Christian ministry and Christian church, which the sinner may employ in coming to worship the Christ? Is not the highest privilege of the ministry to be found in its lowliest offices of mercy? "Whosoever will be chief among you, let him be your servant." This world has come to honor most, the heroes and heroines who are such through a sacrifice for the neglected, the suffering, and the poor. Dr. Chalmers was not so much the great preacher because he preached great sermons, but because he preached his great sermons to the poor. Who is Florence Nightingale but the heroine whose life has been given to the relief of the suffering? Who were Clarkson and Wilberforce, Garrison and Phillips? It is to be mentioned to the honor of our Methodism that the voice of its first preachers "was heard in the wildest and most barbarous corners of the land, among the bleak moors of Northumberland, or in the dens of London, or in the long galleries where the Cornish miner hears in the pauses of his labor the sobbing of the sea." The faith which addresses itself to the poor can have no respect of persons.

*He hath sent me to heal the broken-hearted.*  
The special ministry of the Gospel of Christ is

to the heart of the people ; and in this, it differs from every other form of faith which the world has entertained. Other creeds have addressed themselves to the intellects of men, and confused their minds with great mysteries of godliness, while the great heart of the people has gone sorrowing for its sins and losses, and hunting its way helplessly in the earth. Jesus addressed Himself to the burden-bearing and troubled, with special comfort. "Come unto me all ye that labor and are heavy laden, and I will give you rest." As we heard this morning, Jesus has come into the earth to lighten our cares, lessen our labors, and comfort us. Such is the nature of His ministry, we would expect to find Him where there is most heaviness of heart, ailment of body, and exhaustion of spirit. Had we lived when He lived, such is our knowledge of Him, that we would have sought to find Him in the very places where He was to be found,—at the gate of Nain, at the pool of Bethesda, at the grave of Lazarus. The significance of His divine compassion is evident from His tears, when He wept with Mary and Martha, and His lamentation when looking upon the Holy City, and crying out, "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not !" But it is because His ministry was available to all the broken-hearted that He is the incomparable physician even until this hour. The sin-sick soul has nowhere else to go ; and from the hour that He said unto the sick of the palsy, in the presence of the Scribes and Pharisees, that they might know that the Son of Man hath power upon earth to forgive sins,

"Arise and take up thy couch and go into thine house," the sick of sin have come unto Him from the ends of the earth, and though their sins were as scarlet they became white as snow; though they were red like crimson they were made to be white as wool. And in the day of grief and desperate sorrow, no suffering soul hath He left comfortless. He hath healed the broken-hearted, and the cure of bereavement is not a mere utterance of sympathy and kindness, but a defeat of death and the grave. Jesus came not to hold some faint, glimmering fagot of fire in the door of the tomb, but to call the angel of the Lord, with countenance like lightning and raiment white as snow, who should roll back the stone from the door of every sepulchre which death has made. His disciples go everywhere preaching this comfort to-day, and saying, if it were not so He would have told them. And this is their ministry to the broken-hearted. It must be without respect of persons.

*To preach deliverance to the captives.* When Jesus ascended up on high, He led captivity captive and gave gifts unto men. There were then no more bondmen. The triumph in which He had overcome the world, gave Him power to make all men the sons of God, and unto Him there are no captives. He is the prisoner's friend. "Freedom is the spirit of the gospel; emancipation from the bonds of slavery on the limbs, of ignorance on the mind, of sin upon the soul." But contrary to this spirit of the Gospel, the captive has been the most helpless and least respected of men. His dungeon, without any mitigation of punishment, was his doom; Christianity had no place in there. John Howard was a new evangelist, and was believed at the first to be mistaken in his mis-

sion, but Christ came to preach deliverance to the captives. He made it possible for the prisoner to be forgiven and his crime forgotten. The prison reform of all Europe was an inspiration of the Gospel. Otherwise it would not have been possible to preach deliverance to the captives. The spirit of Christ was to set the prisoner free. Christianity has lessened the number of prisoners in the earth more than one half, and the modified discipline of criminals is indebted to Christianity for its humanity and moderation. The deliverance which Jesus came to preach breaks every chain. He frees the captive from his sin, from every "lust of the flesh, and the lust of the eyes, and the pride of life," that "the body of sin might be destroyed, that henceforth we should not serve sin."

*And recovering of sight to the blind.* Jesus justified Himself by His works. He wrought miracles in proof of His ministry, but the miracles were examples of the highest humanitarian beneficence. And in no other direction, save in the resurrection of the dead, did His miraculous ability turn with more pathetic interest than in the recovering of sight to the blind. What story is more inimitable and heart-stirring than that narrated in the ninth chapter of John's Gospel? What could have interested the man born blind, in the Messiahship of Jesus, more than the opening of his eyes? When the Pharisees reviled him, and said of Jesus, "As for this fellow, we know not from whence he is," what could have been expected of him more naturally than that he should say, "Why, herein is a marvellous thing, that ye know not from whence He is, and yet He hath opened mine eyes"? Where originated the asylums for the blind but in Christian countries? Where do



they exist to-day but in Christian countries? Every eleemosynary house or hospital is a Christian college. Wherever the disciples of Jesus now go, the blind receive their sight. But Christ also came, to show us the great unseen; He only hath brought life and immortality to light. What little we know of the world above us, He came to reveal. He was the recovering of sight to the blind, whom the god of this world had blinded, "for," said the Apostle, "until this day remaineth the same vail, untaken away in the reading of the Old Testament; which vail is done away in Christ." And this revelation we preach without respect of persons, to them who sit in darkness and sin.

*To set at liberty them that were bruised.* It is but a step from the prisoner to the slave. Captive peoples have commonly been enslaved peoples, and an order of rank has thus arisen, utterly inconsistent with the brotherhood of the race. In our own land it has taken the form of a denial of even the unity of the race, and we have degraded men to such despised conditions of life as to cast them without the pale of Christian care or helpfulness. This nation bears the historic humiliation of thus denying the rights of redemption and restoration to men and women who are flesh of our flesh, and bone of our bone; and the Christian church, following in the same humiliation, had disqualified herself for deeds of charity and works of grace when the gospel of Christ had loosened the shackles of the four millions of slaves. There is a caste in this matter which yet curses the church, and must associate us with the pagan peoples of the Old World, and for which we must humble ourselves in sackcloth and

ashes before we may be forgiven. There are pagan peoples who are even in advance of us in the forsaking of this great sin,—and with us it is a great sin, for it is a sin of ingratitude as well as of pagan blindness. The eminent Hindoo, who has so recently visited our city, declares that the Brahmo Somaj dare not foster the spirit of caste in heathen India, which he had seen manifested in this Christian country. We may learn of them what we have refused to learn of the Christ.

“ A Brahmin on a lotus pod  
Once wrote the holy name of God.

Then planting it, he asked in prayer,  
For some new fruit, unknown and fair.

A slave near by, who bore a load,  
Fell fainting on the dusty road.

The Brahmin, pitying, straightway ran,  
And lifted up the fallen man.

The deed scarce done, he stood aghast,  
At touching one beneath his caste.

‘Behold!’ he cried, ‘I am unclean,  
My hands have clasped the vile and mean.’

God saw the shadow on his face,  
And wrought a miracle of grace.

The buried seed arose from death,  
And bloomed, and fruited at his breath.

The stalk bore up a leaf of green,  
Whereon these mystic words were seen:

FIRST, COUNT MEN ALL OF EQUAL CASTE,  
THEN COUNT THYSELF THE LEAST AND LAST.

The Brahmin, with bewildered brain,  
Beheld the will of God writ plain.

Transfigured then, in sudden light,  
The slave stood sacred in his sight.

Thereafter, in the Brahmin's breast,  
Abode God's peace, and he was blest."

*To preach the acceptable year of the Lord.* The jubilee of the old dispensation is here made a type of the new. "That was a year of general release of debts and obligations; of bond men and women, and lands and possessions which had been sold from the families and tribes to which they belonged." Jesus begins this acceptable year of the Lord. He does not during His short ministry accomplish all that the prophecies promised; but with Him begins this bringing of the old world to rights again, the correcting of the wrongs of the people, the forgiveness and saving of the wrong-doer, and the preaching of the acceptable year of the Lord. He begins the preaching which is to continue until the fulfilment of the last prophecy. Sin must surrender, and the faith of the Lord Jesus must supply the methods of conflict until the final conquest shall be reached. Men must be subdued before the world can be saved. Selfishness must be rooted out, and the lost brotherhood redeemed and restored. This, the ministry of the faith of the Lord Jesus, can and will accomplish. If we have such faith without respect of persons, there is no condition of life which we cannot reach, no natures we cannot reclaim. Jesus "came to seek in the grotto of Bethlehem for the love of little children; in Egypt for the exile from fatherland; in the workshop of Nazareth for the laboring man; in the desert for the sol-

itary; in the crowd for the busy trafficker; in the temple for the priest; in the synagogue for the student; by the seaside on the grassy flats for the hungry; on the shore to which the disappointed fishers drew their empty nets for hearts heavy with failure; at the marriage feast for the light-spirited; by the gate of Nain for the bereaved; on the mountain-top for the ascetic; by the well for the weary; in the garden for the agonized soul; in the palace for the calumniated and misunderstood; on the pavement for those whom men deride and maltreat; on the stairs for those whom men reject with contumely; on the cross for those in acute bodily suffering; in death for those at their last gasp."

Let us then, my brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.

MONDAY EVENING.

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TRUE MANLINESS.

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THE REV. PHILLIPS BROOKS, D.D.



## TRUE MANLINESS.

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“Quit you like men. Be strong.”—I COR. xvi : 13.

THIS is a call from a man to men. It is the call of a man proud of his humanity, proud of being a man. He evidently feels that if a man is truly and wholly a man, there is nothing more for him to desire. He looks around him, and the thing that vexes him and grieves him is that men are not really men; not that manhood is essentially and necessarily a wretched thing, but that men are not realizing their manhood; and so his call to them is, “Quit yourselves like men.” That is the strength in them which he desires. This is St. Paul. Most men test others by what they themselves have come to value most. A man of one certain type of thought or way of life is apt to call other men strong according to their share in those faculties that he has used the most. The metaphysician judges men by the amount of metaphysical power they display; the scientific man, by the scientific acuteness that they show; the business man thinks other men strong or weak, according as they succeed or fail in the everlasting wrestle and competition of the street. But St. Paul has larger standards; he judges men as men, and thinks them strong just as they complete the large and rounded type of manhood.

And I think we cannot say too often that this is

the ground that Christianity assumes. We glory and delight in this tone that he takes. No religion that does not make men manly is good for men. No doubt men's notions of what it is to be manly often are mistaken. To show some of the mistakes about it will be mainly the purpose of this sermon; but still there is some credit, indeed much credit, to be given to a certain instinctive sense of manliness which we find broadly and loosely lying in the human heart; and very often the human heart is right when it turns instinctively away from some forms of religion and feels that they are sickly and unmanly, right when it says that a religion lacking the first broad elements of good humanity, lacking frankness, lacking robustness, lacking sympathy, is not the religion that God made for man. The human heart is right when it turns away from morbid types of Christianity, the types of the convent and the cloister, of the confessional and the retreat, which endeavor to undo the first human instincts and build some unnatural being by unnatural disciplines, and declares that it will have nothing to do with such unmanly treatment, and waits and listens for some voice that shall recognize the essential nature which God gave it as the one direction in which it must be educated, and calls upon men to quit themselves like men.

For the whole tone of the Bible is unmistakable. It is wrought into all its history. The Bible tells us of how man, beginning as a good creation of God, fell out of what? His manhood. And how God, standing close by that earliest failure, promised a redemption into what? Into the manhood he had lost. He was not to be made into an angel. "The seed of the woman" was to bruise the serpent's head and be re-



stored. That does not mean a lower type of perfection than if the angelic life had been promised to man. It does not undertake an easier work to attain an inferior end. But it means a different type of perfection, a human type, as high as any angel's, but essentially and always different. And, therefore, when the method of this human redemption was revealed, it was a human method; it was God made man, God coming into man, not to lead him off into some strange, unfamiliar region of being, but to restore him to himself, to make man MAN again. That was what Jesus undertook for the fallen world; and that is what He undertakes for every fallen man.

I cannot help feeling that this is most important. It appears to me that this thought of the purpose of religion is really fundamental to all its power. People must know what a system undertakes to do, must know it clearly even if very generally, before they can really cordially put themselves into its power; and it does seem to me as if the purpose of Christianity, the thing that it undertakes to do, were so very vague in men's minds that its offers lost reality to them, and its temptations were not tempting. If you could really get at the impression of the Christian faith which is lying in the minds of most men who are not scoffers, who are respectful and deferential to it, would it not be something like this,—that Christianity proposes to take the men of a certain peculiar character, and train them into a certain quite peculiar kind of life; that the men who have that character are very few in proportion to the great aggregate of the race; and that the kind of life into which Christianity tries to introduce men is one which it is not possible for all men to live, is one upon which many men

never could enter under any conceivable training? Is not this the general idea? Does not Christianity stand on some such ground to most men's minds, and is not this the reason why it has lost its aspect of universality, and all men are not expected to be Christians? And then if the true idea could be reasserted, that Christianity is the religion of redemption, of the restoration or bringing back of man to his true manhood, not the distortion of his nature, but the getting rid of distortions, and setting him straight as God made him first, making man man, must not the great religion come with new power to men who know that their manhood is perverted and overclouded, who know they are not thoroughly and fully men? This is the view of Christianity that I want to try to put before you to-night, and see if by God's help I cannot touch some of these men, who listen to the exhortations of the Christian life as if they had no more to do with it than they have with the life of the angels or the brutes. Let us see first how Christianity sets up the true idea of man, and then how it helps every man to realize it.

Ask yourself, in the first place, who of us who lives has ever felt that he had perfectly realized the idea of man. If we are thoughtful at all, we must have thought about it often enough. What is it to be a man? I think I can see so many signs in the most common phenomena of our life, which seem to show me that men feel how far they are from answering the question. I can see so much to show me that men feel that no man has yet realized their full dream of manhood, and yet that their dream is so real to them that they have not at all given it up for all the failures. There is something supremely touching in the way in

which each child is welcomed into the world with a fresh spring of hope, as if here, perhaps, were the human being at last, who was to complete, or at least come a little nearer to completing, the unrealized life of man. Hundreds and thousands and millions of children have been born before, and failed, and yet the hope springs fresh by the cradle of the new child of to-day. It is beautiful to see how the souls of all races have dwelt upon the story of a perfect humanity in the past, and the promise of a perfect humanity in the future. It is beautiful to see how the world always seems to be on the watch for some man who shall give a better picture of humanity than any that it sees ; and just as soon as anybody comes who gives the slightest excuse for it, the world goes wild about him, and crowns him as a genius or adores him as a saint. It makes sad blunders with its saints and geniuses, but the long, unwearied waiting and expectancy itself is pathetic and significant. And then what does each man say to his own life ? Is there one of us that ever settles down and feels that he has done all that it is in him to do ? It is not wholly conceit, it is partly the suggestiveness and mystery of our own lives to ourselves, the feeling that we have not grasped and understood them all. If almost any one of us should break out late in life with some sudden work of genius, it would not wholly surprise him. Its special form might be wholly unexpected ; but we knew that there was something in us which had never yet got out into the light. At least that lightning-flash would illuminate into remembrance some dreams and visions of our youth, lying far back behind us, but not dead. Everywhere, if we watch sensitively, there are these indications that man feels a mystery, an infi-

nitened, an outlying and unappropriated region in his manhood, feels that to be wholly a man is something more and greater than this which he is now, or anything that any man has been.

And this is what gives the power and point to any real satire of mankind. Simply to upbraid men for what they are and never to suggest what they might be, to draw the black picture of a vile man, and cast it into shape against no bright background of a noble human possibility, that is mere stupid abuse, and neither touches men's hearts, nor stirs their consciences, nor even provokes their laughter. It is just painting a swine, and saying that he is dirty. Of course he is. He is a swine. Frivolousness excites us to indignant feeling only in a being who was made to be earnest, corruption only in a being who was made to be honest, cruelty only in a being made to be kind. This is the difference between the great and little satirists. This is the difference between the pitiable grumbler, who meets you on the street and launches out into violent abuse of his race, and evidently has no sight of what humanity really is, to give his abuse real point, and the great masters of satire, the intensity of whose pictures of wretchedness and sin have always got their whole power from the intense apprehension of the essential worth and nobleness of manhood. This is the power of many of the Greek plays, which paint man's sin in such terrible colors as hardly any other canvas has ever borne. And in one great English satirist, it is this tender sympathy, this loving appreciation of what every bad man or woman misses, that makes Thackeray's bad men and women live out from the page, and stir us, as they stirred the great heart that con-

ceived them, to indignation and to pity both at once. Now it is just exactly to this sense of an unrealized humanity that Jesus Christ appeals. Do you understand that about the Incarnation? Jesus Christ came not to show men some strange, unnatural type of being, something from beyond the clouds. Here was man dreaming of, nay, believing in, a manhood that he could not find. Men discovered one bit of it in this good character and another bit in that, and they pieced them together, and tried to keep their courage and their faith in it alive. They looked wistfully into the face of each new-born child, to see whether they could discover it there. They shouted aloud for every genius that appeared, undiscouraged by a thousand disappointments. They hoped and hoped, and waited. And while they waited, Christ came calmly and stood among them, and said, "I am He. I am that Son of man. I am that new Adam, which yet is the old Adam." How the old names all mean just this: that the Incarnation claims to give man what man has sought, the mystery and infiniteness of human life realized and fulfilled. Jesus comes and presents His humanity as the dream of all men. "Verily, verily, I say unto you, many prophets and kings have desired to see these things that ye see and have not seen them, and to hear these things which ye hear and have not heard them." "Blessed are your eyes, for they see."

The Incarnation of Christ, then, was the setting forth of the lost and longed-for humanity. And what was the result? Just what might have been expected. Wherever the mystery and perfectibility of human life had been really felt, wherever the unsatisfactoriness and disappointment of man's fail-

ures and partial successes had been really recognized, Christ was received and welcomed ; wherever men had grown blind to these visions and promises, and had settled down upon some partial, narrow, deformed style of manhood, as if that were the best that man could be or do, Christ was rejected and counted out of place. There are two different testimonies to the incarnate Christ as the satisfaction and perfection of humanity,—one in the souls and places where He has been, and the other in the souls and places where He has not been received. In men's closets, when men prayed, when men tried to be charitable, in all men's spiritual places and moments, Christ comes in and fills just the unfilled place, satisfies just the unsatisfied want, and men receive Him. But in society, where lower standards have been accepted (often by the very men, strange as it may seem, who still keep the higher standard in the closets and their hearts) ; in business, in which the perfect man has ceased to be expected and which has therefore adapted itself to men's imperfections ; in public life, which has adopted the average man instead of the perfect man as the basis of all its calculations,—in all these places Christ, if in our thought we try to bring Him there, is out of place. It is not that the circumstances in which He presents Himself to us are special. It is not that He came as a Jew, and lived in certain Jewish habits. Strip away everything that is local and temporary, modernize Him as you will, you cannot bring Him into the midst of your social or business or political life, without disturbing everything. You pray for Him to come, but if He came you would be all lost. I call upon you to own this. Let Jesus come in upon you while you are praying, and you

would look up and own the very being your heart has been longing for,—the Man of your prayers; but let Him come in while you are bartering or feasting, and His presence would be a rebuke and an intrusion. You have slipped down there to other and lower standards of humanity.

And this leads us on to try to characterize some of the different types of men, which, in the vagueness of men's desires after the true humanity, have been able to impose themselves upon mankind, and make men stupidly accept them, against their own better knowledge, as the thing that they were looking for. These types are the same in all ages; and they may be generally characterized as the men of force, or success, the men of self-reliance, and the men of popularity. These are the impostors who, in all ages, have bullied their fellow-men into acknowledging them to be the pattern men; the Nebuchadnezzars who have insolently summoned all men to bow down to the image they have set up.

1. Take first the men of mere force, or success, by which I mean the men of powers which come immediately into play and produce immediate effects, which they are able to hold up and say, "See, I did this!" A child goes through a university, and there he sees a great many people who are doing very unintelligible things. One man is poring over books, another man is busy with his gases, another is watching the electric needle, another is gazing through his telescope, another through his microscope. They all seem to him pretty idle people; but by-and-by, in his researches, he passes through the yard, and there is a great man with a great hammer breaking up stones, building the path. At last he seems to have found



the man of force, the man who is doing something. He stands and looks at him with admiration, and begs him to be his master and let him work under him. Is not that the way with which mere brute force seems to control men and impose upon them? Look at the great warriors,—the Napoleons, the Cæsars. I do not disparage the soldier and his skill. In this state of the world in which we live, we have needed and shall need them both again. They have done too much for us in this generation here in America for us to talk any foolish disparagement of them. But I do say that the man of mere military force, the soldier with no cause to back him and inspire him, the mere conqueror for conquest's sake, is as unreasonable and as unrespectable a being as the world has to show, and that the lavish admiration of his deeds which has greeted him all through history is an imposition of brute force upon the imaginations and the judgments of mankind, which shows how little mature our nature is, what children we are yet.

Or take the very successful man of business. Surely we shall not be suspected of dishonoring him. Our houses are too full of the comforts, and our hearts are too glad for the charity, that flow out of his industry and skill. But, certainly, when the mere man of business desires nothing more, when he does what he can to make the making of money seem the one great end of life, when all his example says to the young men of a community, "This is what the world is for," and when men take for their pattern the man who has done nothing but make a fortune, when "Quit yourselves like men" comes, in a mercantile community, to mean "Make money, and then make more money till you die," cer-



tainly there is a great imposition here. The mere manifestness of certain forms of success has established a wholly false and partial type of manliness. Surely the community in which such a tyranny as that is going on needs just the redemption that we spoke of, the setting up and crowning of the true manliness of Christ.

2. And the second sort of imposition was that which belongs to the man of mere self-reliance. It is strange what a power this has. A bold, brutal person, utterly unsensitive about what people think of him, so wrapped up in himself that he is utterly free from the restraints which hamper most men's action, has a wonderful power of impressing people's eyes and making them believe that he is a high specimen of manhood. They do not like him. If his brutality touches them, they hate him. But they call him strong. They see how free he is from what binds other men. If another man is going to do an unscrupulous thing, the fear of what men will call him catches his arm and stops it ; but this man knows no such fear. If another man is tempted to a great theft, the thought of how this theft will throw him out of good men's society stops him, for he has a reverence for the society of good men, even if he does not try to be good himself ; but this man defies the community and its moral sense, is hampered by no reverence, is content to live disliked if only he can be feared, snaps his fingers in the face of all respectability, and depends entirely upon his own personal terror to make men court his favor and shun incurring his displeasure. His is what the poet calls "self-sustainment made morality." He browbeats his fellows during his life, and when he dies would like no epitaph better

than such an one as the Roman Sylla, the prince of the bullies of history, left to be engraved upon his tomb, and such as some men would covet now for theirs, "Here lies Sylla, who was never outdone in good offices by his friend, nor in acts of hostility by his enemy." Now, I do not speak of the essential character of such a man (and such men are plenty among us, both in public and in private life), I do not speak of the harm that such men do by their own acts ; I only speak of the way in which they demoralize the community they live in by setting up a false standard of manliness. Men call their insolent self-assertion and defiance manly. Men who hate them admire them. And so a general standard of character grows into shape, which different men realize in different degrees, but which tends to become the character of the community in which such an impostor lives,—a character in which reverence, or the constant sense of something greater and better than ourselves, social responsibility, or a respect for the rights of other people, and tenderness, which is always open to influence through the susceptibilities, are all dishonored, all counted signs of weakness and unmanly. And so the character of a people grows hard. So in a community "Quit yourselves like men" comes to mean, "Be selfish, be brutal, be cruel, and make yourself feared."

3. Then the third false type of manliness of which I spoke appears in the man of popularity, as I called him. It is not a good word, but I know no better. I mean that kind of man who possesses the power of impressing and pleasing people, and who, by his success, sets up the power of pleasing as the ambition of the circle that he lives in, and the standard after

which men strive. It does not sound very respectable, as we describe it, but we have only to look around us to see how commonly accepted such a standard is. "The man of the world" is a well-known character. He appears in every society, and he shines wherever he appears. His one power is this, that by nature and acquirement he has the faculty of pleasing. He is at home in any company. He has a sort of superficial sympathy with people's superficial characters, which makes him quick at seeing where to touch them that he may give them pleasure. He has a genius for popularity. It is all very well. Such a man has his place. He helps society. He is the oil between its wheels, and though his own character gets crushed and spoiled, that would not be so bad if it hurt only him; but the trouble is, that it is not he alone who suffers. He establishes a false standard of manliness. Just the opposite of the last character that I described, he sets up a manhood which consists in slavishness, in the mere desire to please for the mere sake of pleasing. And if there are always men enough in our artificial life who are ready to take any brilliant specimen of the man of the world for their model, if there are always young men, not of the strongest sort and yet fit to be made something far better of than that, who are ready enough to make the injunction "Quit yourselves like men" mean "Be finished men of the world, men of society; give up your own convictions; give up the habit of having convictions in order to be pleasing, to be popular,"—if there are plenty of such young men always, then surely here is another false type of manliness, which in its milder forms is merely innocent and weak, but in its more pronounced

degrees is supercilious, and as contemptuous as it is contemptible.

I am sure you recognize all these false and aggressive types of manliness, these usurpers of the name and character,—the narrow, the brutal, and the feeble. The first worships immediate success, the second worships arrogant self-assertion, the third worships universal popularity. They are all bad. They all keep the true manliness out. They all keep the great commandment, "Quit yourselves like men," from putting on its true character, and letting men see how great it is. What shall we do about them all, for they all press upon us? First of all, certainly, we must insist, with every voice that God has given us, from every speaking point where He has set us, that these false standards of manliness are false and not true. We know that these types of manhood which we have been describing are not the worthy pictures of our humanity. We know that in order to be really manly a man need not, and very often a man cannot, be either one of these; and yet we are swept into the tumult of their praise, yet we allow ourselves to accept a sort of low tone of things, in which it seems as if this were the best type of manhood that could be expected, and so stand by and honor it as it sweeps along. We allow ourselves to be impressed by the force of mere audacity and brutal self-assertion, it sounds so strong; and the young man who is listening to hear what it is that the community admire, while he does hear the bad man and the low man criticized and perhaps hated, still hears that same bad or low man, if he has strength, if he is able to make himself prominent and be a power, hears him extolled, and perhaps feared, or per-

haps fawned on and flattered, by those who ought to know what real manliness is. Surely we need a stronger and more constant assertion that all such strength is really weakness. Surely all men who believe it ought to say boldly that all power which comes by mere unscrupulousness is a degradation, and not an exaltation, of a man's character. When men who in their hearts thoroughly disbelieve in and detest them, shall stop praising the hero of mere brute force, and the tyrant of unscrupulous selfishness, and the man who succeeds by mere lack of individuality, by merely pleasing everybody,—when men who know better stop treating these, and talking about them, as if they were the highest specimens of human life, then there will be some chance for the true manhood to come in, and show convincingly how much superior it is.

I have said already where that true manhood is to be found. It is in the Incarnation of Jesus Christ. Very little chance indeed there seems to win a showing or a hearing for that character of characters, so pure, so quiet, among the wild competition of claimants for men's praise, who throng our streets and deafen our ears on ordinary days. But here in church, when we are feeling, perhaps, how unadmirable a great deal is that we admired yesterday, how tawdry very much is that yesterday seemed to us very fine, I wish that I could set before you the simple and entire manliness of the life of Jesus. It was so exactly the opposite of those that I have been describing. There was not a particle of the striving for immediate success. Everything lay so deep. He worked for results that were to come forth so far away, so long after the cross had closed His life. When I think of Jesus,

calmly looking into eternity, and doing a work which now, eighteen centuries after, has only just begun to show itself, the restless superficialness of our busy men, who sow their seed close to the surface, because they must have their worthless harvest of applause or influence right away, before night, seems so contemptible. And then, how far Jesus was from any such conceit of solitary, self-contained power as our would-be great men assert ! He owned and cultivated every good dependence ; He was full of the most loving reverence ; He showed us all that a man is manliest when he hangs most utterly on God, as a stream is fullest when it is most freely connected with its fountain. He prayed, and so was manly. He acknowledged duty, and so was manly. He craved the tenderest relations with His fellow-men, and so was manly. He helped them and He begged them to help Him ; that was His manliness. And then, how absolutely free He was from the mere desire to please, for the mere sake of pleasing. "The man of the world,"—how the title drops off his character, and cannot stay there ! He was too busy helping men and saving them, to labor to please them simply. That was the higher dependence on their needs that made Him independent of their tastes. In that independence of dependency His manliness was complete.

And now, can you not understand, can you not appreciate, that that same life and character in you or me is the returned manhood, the redeemed manhood, which alone deserves the name of manly ? It is a character, one rounded, total thing. It is not a series of acts. That great phrase of our text, "Quit yourselves like men," is all one word in the original of the expressive and significant Greek tongue. We cannot put it

into one English word. It is as if Paul said to them, "Humanize yourselves." You have grown brutish, you have grown sensual, now be men ; and a man is far-sighted, reverent, tender, independent. And in order to do that, you must first set it before you as a thing to be desired, and in spite of every false standard, know that everything is truly manly that helps you to a truly manly life. Oh, how many noble acts, that lie in disgrace, the full acceptance of this standard of the gospel would bring out and clothe with honor ! There is a young man making a study of the Bible, catching what time he can out of the laborious occupations by which he earns his daily bread, and really studying the problems of the spiritual life. He knows that some things pass away, and that other things last forever. He is compelled to deal with the perishable, but he knows that the unperishable is more important. So he is at his Bible day and night, to learn what God's book can tell him of the things of God. It is a brave, frank, far-looking thing to do. He is "quitting himself like a man." Here is a young man praying, yes, actually upon his knees, telling God that he is very weak, begging for help, begging for mercy. He is putting aside himself completely ; what he can do seems absolutely nothing ; but there has opened upon him the thought, the hope, the prospect of something so great that God can do for him, and he is begging God to do it. He too is "quitting himself like a man." It is the strongest moment of his life. And here is a young man turning his back on popularity for the sake of principle. Men sneer at him, and say, "Do you mean to reform the world, you brave young man ?" He is not careful to answer them, but he goes his way, and keeps his



soul pure, as Christ did His. And here is a man who before all the world, simply, unaffectedly, and plainly says: "I am Christ's servant, and I want to serve Him. In His house I belong, for I am His child. At His table I want to sit, for it is my Master's table and He has called me there. I want to own Him before all the world as my Lord and Master." Is that a manly or an unmanly thing? Is it the imprisoning or the setting free of the noblest powers of the human soul? Oh, we must have truer standards everywhere! Is it a manly thing, this doubting, dreaming, dawdling over life? Is it manly to be too proud for reverence, too wise for wisdom, too critical for hope? Is it manly to look at the outside of things and scorn them? Is it manly to be afraid of men, and not to be afraid of God? Is unbelief a grander thing to live by, or a stronger tool to work with, than belief? And then, is it unmanly to be honest? Is it unmanly to own frankly the feebleness you feel? Is it unmanly to give your poor soul the chance to cry out: "Oh! help my poverty, if there be help to find in earth or heaven?" Unmanly to pray, when prayer dowers your soul with the omnipotence of God? Unmanly to surrender, when surrender is the coronation of your life? Unmanly to be a Christian, when to be a Christian is to be a redeemed man? Unmanly! All human nature cries out shame upon the treason of the word. Is this unmanliness, to own a duty and fulfill it? In face of taunt, in face of terror, to fight your way into a faith? To stifle sins you know are shameful, to say "You are unmanly" to the cowardices that would scare you, to do the thing you know you ought to do, and bravely claim the help you know you need



to do it? Is it unmanly in these realities of life to be in earnest?

Again I return, and close where I began. When a man comes to Christ, in the great language of the Parable of the Prodigal, he "comes to himself." How much that means! It is not anything unnatural; it is the setting free of the soul, to go where it belongs, to be what it was meant to be. He has been behaving like a brute, he has been behaving like a machine. Now the man lifts himself up, and for the first time "quits himself like a man" when he says, "I will arise and go to my father." Then comes the progress of a man's redemption. The blurred colors all grow vivid and bright again, the image of God comes out, the soul little by little knows its full salvation, and the child at last enters in and sits down forever in the Father's house.



TUESDAY EVENING.

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THE MISSION OF CHRIST.

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THE REV. J. P. NEWMAN, D.D., LL.D.



## THE MISSION OF CHRIST.

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This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners.—1 TIMOTHY i: 15.

I ASK your earnest and prayerful attention to a sermon on the mission of Christ, suggested by a passage of Scripture in the First Epistle of Timothy, the first chapter, and the fifteenth verse: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners."

Four great facts confront us at every turn:—

1. There is that in the world which men have agreed to call vice. What vice is, what its source is, we need not delay for a moment to discuss. It is enough for the argument, that men by a universal consensus have agreed that vice is, and that, whatever vice may be, it is the parent of all misery, whether individual, domestic, social, national, or race.

2. There is that in the world which men have agreed to call virtue. What virtue is, we need not now define; what its source is, we need not delay to declare. It is enough for the argument, that men have agreed that that which is known as virtue is the source of all happiness, personal, domestic, national, race.

3. The seat of vice and virtue is not in the physique, is not in the intellect, but is in that which men by general consent declare to be character. Some

words elude us ; we know what we mean by them, but we cannot define them satisfactorily. We cannot give a definition of character, as we cannot give a definition of light or of life. I do not know an astronomer in Europe or America, who would risk his reputation in attempting to define light. I do not know a biologist in this country, or in the world, who would risk his reputation in attempting to define life. So I do not know of any metaphysician who would risk his reputation in attempting to define character ; and yet there seems to be this conception thereof, viz., that it is descriptive of that which a man is in his modes of thought, in the tendency of his passions and appetites, and in whatever tends to a totality in his being and a finality in his destiny. Men generally assert that that is character ; and that in this character, which lies back of the judgment, back of the imagination, back of the act, back of the word, back of the thought, and out of which the thought and the word and the act spring as effects from a cause, vice and virtue reside.

4. That the power to suppress vice, and to develop virtue, is not in man nor of man, is not in government nor of government, is not in education nor of education, is not in the fine arts nor of the fine arts, is not in the church nor of the church, is not in the sacraments nor of the sacraments, is not in the priesthood nor of the priesthood, is not in the Bible nor of the Bible, is not in Christianity nor of Christianity, only so far as Christianity is the embodiment of a power that is outside of man, that is higher than man, that is as high as God. Men gravitate here. This is the crystallization of the final thought of a human soul, when thrown back upon itself to find the pardon of

its guilt, and the eternal repose for which we all seek.

The discussion, however, belongs under the fourth head. Here we join issue with those who do not accept Christianity as the only sufficient and efficient remedy for our moral condition, whereby we are renovated, transformed into the divine image, and whereby we are lifted up into that companionship of God which imparts repose to the soul.

The text is one of those voluminous sayings of Holy Scripture, containing thought enough for a dozen discourses. "It is a faithful saying,"—the very faithfulness of God's word is a text in itself,— "and worthy of all acceptation,"—the worthiness of it to command the confidence of all mankind; "that Christ Jesus,"—His personality; "came,"—his pre-existence, who could not have come had He not had a pre-existence; "that Christ Jesus came into the world,"—His incarnation, born of a woman, and created under the law; "came into the world to save sinners,"—almost every word is pregnant with a divine thought, and sufficient of itself as a text for a discourse.

The mission of Jesus Christ is twofold:—

First, it is to readjust our moral relations with the divine government; to satisfy the majesty and the authority and the justice of that government. How this is done must always remain a mystery. The theologians attempt to explain it, but He who is greater than the theologians never made the attempt. It was enough for Him to assert, enough for St. Paul to declare, that this is true,—that in some way Christ's sufferings are vicarious, in some way acceptable to the Almighty Father for the maintenance of the majesty and the authority of the law; His sufferings are

sufficient to justify the Almighty in pardoning guilt, in granting justification by faith.

With that great branch of the subject I must not delay to-night. I wish, rather, to call your attention to what may be called the objective, what may be called the personal mission of Jesus Christ, how He proposed to save sinners. He "came into the world to save sinners;" that is His great mission. And if He did so, we must take into consideration the facts already stated, and not forget for a moment that man is a fallen being, that the race is apostate. We stand firmly by the story of the Garden of Eden, that our ancestors originated in the Garden of Eden and not in a zoölogical garden; that we accept the facts of the creation and the fall of man, as stated by Moses. And, secondly, we must, therefore, look upon man as needing a Saviour. The question now is, how can two things be accomplished for man: first, how can his sins be pardoned? That is relegated to the first branch of the Saviour's mission. The other is, how can his moral nature be so changed that his passions and appetites shall be held in check, that his conscience shall be intoned to the severest morality, that his affections shall enthrone the Almighty, that his will shall be in harmony with the great Creator, that he shall bear the image and the superscription of God the Father? That is the initial question, the simple point I wish to present to your judgment and to your hearts to-night.

In doing justice to a theme so broad and grand as this, we shall be unjust to the past, and unjust to those who differ from us, were we not to take into consideration, for a moment at least, those other personages known to history, who have averred them-



selves and are now being esteemed as the saviours of the world, and who are placed, not only in contrast, but in comparison, and in superlative comparison, with the Son of man. We are bound, therefore, to glance at the three professedly original theories that are known to the world. And when I say three, I declare that it is my candid judgment that there are but three theories whereby man is to be saved, that can claim originality. And, singularly enough, all these theories belong to the East. The West has given to the world no new religion. The West has given sons of genius, men who have been conversant with every department of nature, men who have given direction to the commercial, to the intellectual, and to the political thought of the world ; but this is true, that the West has originated no religion. All that we have is from the East.

So I turn your attention to one whose name is great, who sways his mighty sceptre, as he has through two millenniums, over a third of the human race ; a man deservedly great, who, since his death, has been worshipped by his followers ; who attained marvellous self-abnegation, who held his passions and appetites in sublime control, who beautified his life with charity, who left to his followers some of the most beautiful maxims of every-day life, and who, to-night, is great in the greatest of all the nations of the East. But what was Buddha's idea of the radical condition of humanity ? It was this : that life is miserable, and that to desire to live is to be miserable, and that to cease to desire to live is to be happy. His Nirvana was a state in which all desires cease and all passions die. Whether his Nirvana was the extinction of consciousness is a question of dispute among the

most learned men in the East and in the West. The only point which it is necessary for me to assert to-night is this : that he declared that to desire life was unhappiness. I would not pluck a solitary leaf from the chaplet that crowns the brow of Gautama ; I would place him on the highest possible pedestal, for I know that there is another pedestal that rises higher, on which stands One, and will stand forever, whose ears are banqueted forever with the music of the redeemed souls in glory. What has been the effect of Buddha's theory of humanity and of salvation ? Go through Burmah, Siam, China, Japan ; has there been a suppression of vice and a development of virtue ? in other words, has there been accomplished that renovation of man's moral nature that is required by the highest virtue, and, consequently, for the highest happiness ?

Let us turn to another great religious teacher of the world, great in the empire of China, great because no man except the Son of Mary has more temples dedicated to his name, Confucius ; and in the city of Peking, once a year, the emperor, surrounded with his court, stands before the ancestral tablet, and chants this refrain :—

Confucius, Confucius, how great is Confucius !  
 Before Confucius there was no Confucius ;  
 Since Confucius there has never been a Confucius.  
 Confucius, Confucius, how great is Confucius !

He differed from Buddha in this : he declared that human nature is radically good, and capable of rising to the highest moral excellence, independent of external forces. By what power did he propose to renovate human nature ? By subordination. So he

introduced that beautiful element into society contained in our own decalogue, filial obedience, and nowhere on the face of this globe is there so much filial reverence as in China, the children revering the father and mother. But what has been the practical result of this subordination, as taught by the great teacher of the Chinese? Has it accomplished the great moral result desired? Go to that vast empire, and there you will find such a state of morals touching honesty, touching truth-telling, touching private and public virtue, as is not consistent with the well-being of society. Confucius has failed, by the declaration of those best competent to judge, to accomplish the result.

There is another system of redemption. It is in that magnificent country, India, that land of the Jumna and of the Ganges, that land of thrones and palaces, that land where the marigold waves its golden robes, and where the palm waves its plumes on high; India, that land where are some of the oldest of the sacred writings of the world, outside of our own Scriptures. What is the radical idea of Brahminism touching human nature? It is this, that sin resides in the flesh, that virtue resides in the intellect, and consequently the great pundits of India have formulated their theory thus: Reduce the physical to the minimum, exalt the intellectual to the maximum, and you suppress vice and exalt virtue. I saw in that magnificent country those people called the Fakirs, whose whole life was devoted to the subjugation of the physical, to the development of the intellectual, hoping thereby to overcome what they esteem sin in their nature, and to develop a higher and better life. But go to India, after the millenniums that have

passed testing Brahminism there, and you find a land of pantheism that is intermixed and crusted all over by a polytheism, so that there are not less than three hundred millions of gods, so that everything is a god, and in a presence so refined as this I must not mention that which is worshipped in Benares, the paradise of the Fakirs, that splendid city on the banks of the Ganges.

Now, these are the three great theories, and, so far as I am aware, I do not know of any other theory that may be called original for the redemption and elevation of human nature. I turn away, of course, from Mohammedanism, because that is not original. I turn away from Mohammed, because he was not an original thinker, and his Koran is simply a piece of plagiarism from beginning to end, and Mohammed is not to be esteemed in any sense an original character as a religious teacher ; but I take Buddha and Confucius and Brahma, these three and no more, and then I ask the divine Master to descend, and I inquire of Him what is His conception of the original condition of humanity, and what is His plan whereby humanity is to be changed and elevated. Standing upon the eminence of the ages, He looked out upon the race to ascertain what had been accomplished. He turned His attention to Buddhism and saw that that had failed, to Confucianism and saw that failure was there, to Brahminism and saw failure there ; for it seemed to be the ordination of Heaven that these three great systems should be tried and found wanting, ere He came. Then, in His own divine wisdom, He proposed to take the citadel of man, to become the King of hearts, and to go through the world asking for the human heart, pronouncing the beatitude,

"Blessed are the pure in heart, for they shall see God;" uttering that great declaration, "Seek first the kingdom of God;" and giving utterance to that memorable condition of everlasting life, "Ye must be born again."

This is the great thought, and I would have you look at it in the light of history for a solitary moment, to forget that we are pleading in the interest of Christianity, and to think that rather we are searching for the truth, and seeking to ascertain that which is fundamental. And in view of this, I do not hesitate to say that what Jesus did not do was as remarkable as what He did do; that what Jesus did not say is as remarkable as what He did say.

You cannot call Him, in the ordinary sense, a philanthropist, not the philanthropist of the present day, not the philanthropist of Boston or New York, for a moment's reflection will show you that He did not do what you demand of the philanthropist of the present time. He came into the world to save sinners, but He did not come primarily to improve man's physical condition. He reared no houses of mercy; He founded no orphan asylums. The orphans cried around Him and the widows sighed, but those institutions of which we are so proud under our Christian civilization, He did not found. He did not send the schoolmaster abroad, He founded no university of learning. He might have anticipated the great discoveries of science and the great inventions of art, for all these things floated in His divine imagination, and He could have anticipated those inventions which have lifted the burden of toil from the shoulders of humanity, and which constitute the glory of our age. What a system of *materia medica* He could have

given to the world ! He could have anticipated all the discoveries and all the applications in medical science. In His day this science was not only in its infancy, but it was simply barbarous, and He knew it. But He did not come for these purposes primarily. He was bound to adhere to the great central thought of His mission ; He came into the world to save sinners. He did not come as a statesman. Thrice He was invited to be a judge, and thrice He refused. Once He was invited to be a king, and He declined. The people would have crowned Him king, but He refused. He expressed no preference for this form of government or for that ; for a republic, or an aristocracy, or an autocracy. He formulated no principles of statesmanship. This was not His mission. He came into the world to save sinners.

Nor is it true that He came as an emancipator. Slavery existed in His day, under His eye ; the auction block was in the Holy City. He heard the clanking of the chains of the slaves, and He Himself foretold that when the Holy City should be destroyed, His own people should be sold into slavery ; yet He has not the honor of Wilberforce or of Lincoln to issue a proclamation of emancipation. The drunkard reeled through the streets of the Holy City, and yet He presented no pledge of total abstinence. The courtesan was in the city of Jerusalem, as she has been in all the great centres of our race ; yet, unlike Mrs. Frye, He did not organize midnight missions to rescue her. The children played around Him, He gathered them into His arms, but He has not the special honor of the formal organization of the Sunday School.

I say, then, that what He did not do was as re-

markable as what He did do. He was too wise to do those things which were subordinate to that which was primary in His mission. In other words, these were to be the effects of a grand causation, and that causation was divine. He looked over the world and asked Himself what humanity needed, and He determined this great truth: that which was needed was the incarnation of Himself in the individual man, and hence, as the King of hearts, He went through the world begging for hearts. He said to Himself, "If I can enthrone myself in the heart of a man, and harmonize his will to mine, and his affections with mine, and his conscience with mine, if I can incarnate myself in a man so **that** that man shall be a living, walking, talking, thinking Christ, I shall then lift up humanity." We dream of a millennium, and our pastors excite us, sometimes, to shout over the glorious pictures which they draw of the coming of the millennium. But the philosophy of the millennium, as taught by Jesus, is that every man is to have a millennium in his own soul; and it is the aggregation of these millenniums that is to produce the universal millennium, and there are some men here to-night who are walking in white, whose robes have been washed in the blood of the Lamb; there are some women here to-night who are the embodiment of the millennium as true as when that higher glory shall blaze upon our sin-darkened planet. Our divine Master says: Ye must be born again, recreated; you must permit me to come in and bring my Father with me; you must permit me to enshrine myself in you; so St. Paul expressed it, "I am crucified unto the world, nevertheless I live, yet not I, but Christ who liveth in me."



This, then, is the philosophical system of Christianity, whereby humanity is to be renewed, elevated, advanced. And I hold this to be true, that whenever men have advanced to a better future, the advance has always been preceded by the acceptance of this great truth of Christianity ; or in other words, always preceded by a revival of evangelical religion. You do but justice to history in responding to that fact, for it is simply an historical fact. I am aware that Buckle — and I do not say anything to the discredit of a genius so great, to an intellect so luminous, to a scholarship so rich as his — says that all the advancements of humanity to a better future have been preceded by an intellectual revival. That is true. And so he tells us that the great Germanic Reformation out of which issued Protestantism was preceded by a revival of letters in Italy ; by the coming of Michael Angelo, beneath whose chisel the marble breathed, and Raphael, the divine, beneath whose pencil the canvas smiled or frowned as he touched it. He refers to the masters of intellect, and he is right. He then reminds us of the intellectual revival that preceded the advance of humanity in our own century. But then Buckle deals in half-truths. He is not just to history. Buckle should have said that those who were the great revivalists were Christian men, devoted to Jesus Christ our Lord. Take, for instance, the intellectual revival that was antecedent to the Germanic Reformation. He refers us to the Greek scholars, who in 1453, I think in the middle of May, fled from Constantinople under Constantine XII., the last emperor of Byzantium, when Mahomet II. with 400,000 soldiers gathered around that venerable metropolis. He refers to the fact that out of that city



fled Greek scholars with parchments under their arms, that they went to Italy, that they were received there, and that Julius II. and Leo X. were patrons of science. All this is true; but then Buckle should remember that those very Greek scholars that fled out of Constantinople were humble Christian men, and that they fled before the crescent, rather than submit to which they followed the cross. Then if it is true that we advanced in our century to a grand and glorious future, and that by a revival of learning, Buckle should also have remembered that those who inaugurated this great advance sought to think God's thoughts, high priests of nature who lived in communion with God, who were believers in and followers of Jesus Christ; that the very men who impressed their spirituality upon their own generation and our generation were men of pre-eminent scholarship, at once advancing the interest of learning and the interest of religion.

Now, look at the facts. Did I say that Jesus did not come into the world to improve man's temporal condition? Yes; but this is true, that wherever His great doctrine of the regeneration of the human soul is accepted and practised, there is the temporal elevation of man. Liberty, and wealth, and learning are given to those people that accept Him as a personal Saviour. It is also true that houses of mercy are confined to Christian lands. During our centennial, a scholarly Chinese present in the city of Philadelphia wrote an article for a Philadelphia paper, to the effect that in his country there are asylums for the widow and for the orphan. That is true; but that scholarly Chinese might have told two other things: first, that before those asylums were established, there

were also in his country asylums for animals, from the dormouse all the way up to the camel, and that the Chinese were far in advance of Wallace and Darwin, for they believe that those animals would be men in the next world. Then he should have remembered another thing, that the charitable institutions of China were not in existence before Christianity came to the Chinese Empire. For, had you the patience and I the time, I could demonstrate now and here this fact, that three times Christianity has held sway in the vast empire of China ; certainly twice, once under the Nestorians, when through a thousand years Christianity was established there by missions, and through three hundred years, from the emperor down, the religion of our Lord was the dominant religion. Turn to Gibbon, if you please, he is sufficient authority for me, or turn to Williams, so long our *chargé d'affaires* at Pekin, late Professor of Chinese at Yale, turn to his "Middle Kingdom," and read the account of the Nestorian mission. Then take another fact, that in the year 60 of our calendar, the Emperor of China heard of the coming of Christ in Palestine, and sent an embassy to invite Jesus to come to China. He had known through a Jewish colony that had been planted in China for six hundred years, according to Williams, that the Messiah was to come. Christianity is not a stranger in the Celestial Empire.

This is true, that wherever Christianity is permitted to exert its self-sustaining and self-expanding power, to work out its legitimate results in the regeneration of men, there the orphan is housed, there the widow is comforted, and there all forms of humanity are blessed by the hand of divine charity. Is it true that Jesus did not send the schoolmaster abroad,

and did not establish universities of learning? He was too wise for that. He would not do what man could do. He proposed, however, something better, namely, a religion which would emancipate the common intellect; and wherever this religion has been accepted, there have universities of learning been founded by Christian men. And to-night Christendom writes the poems, writes the orations, writes the philosophies, writes the history of mankind, showing this great truth, that Christianity is the most intellectual religion known to mankind. And I do not hesitate, in this city of great intellect, and before a congregation so intelligent as this, to make this remark: that all the *original* discoveries in science, and you will place the emphasis where I place it, and all the original inventions in art, are the work of Christian men. Infidels in Germany, and in France, and in England, and in America have made contributions to art and to science, but these contributions have been subordinate. The original, these have descended from God to those who accepted Christ Jesus, His only Son. Is it true that He did not appear among men as a statesman? He did something better. He declared the brotherhood of mankind, the eternal principles of truth and justice, and He knew that just in proportion as He was accepted as the personal Saviour, in that proportion would these great fundamental principles be embodied in the constitutions of nations. Glance at the nations of our own time, not through a lustrum or a decade, but, say, through fifty years, and observe the wonderful modifications of these governments; and these transformations have all been in the interest of liberty. Take Austria,—Austria, so long subject to the house of Haps-

burg, so long the propagandist of Ultramontaniam, so long in a condition approaching the darkness of mediæval times, and yet, strange to say, Austria to-night has the most liberal constitution of continental Europe. Do you ask me the secret of all this? Count Von Beust — he who laid his fashioning hand upon the constitution whereby Austria has religious liberty, free schools, and a free press—that Count Von Beust is an humble, devout Christian man, in hearty sympathy with the great mission of Jesus Christ through the regeneration of the human soul.

Go down into Italy, and what do you find there? The same thing is true. Italy, so long under the control of pontiffs, to-night is unified, Italy is free. On the steps of St. Peter's stands a Methodist preacher with a copy of King James's Bible in his hand, ready to offer it to the Holy Father, whenever he shall dare to come out of the Vatican. There has been this marvellous change; and wherever Christianity has been accepted, these great principles have been embodied in the constitutional and statutory law. This is the highest statesmanship.

Is it true that He issued no proclamation of emancipation? He would not do that, for He knew that a proclamation of emancipation would not be effectual. He proposed to humanize the human heart, to create in man a passion of love for his fellow-man; and He waited patiently on the throne of the universe, knowing the time would come when He would appear incarnate in Wilberforce and in Lincoln, and through these men slavery would be abolished. This is the great thought, that where the chains have been struck off, where the manacles have fallen, they have been

broken off by men who have been devoted to Jesus Christ our Lord.

Is it true that He did not offer the pledge of total abstinence to every man? He proposed that man should regulate his passions and appetites from an internal force. Is it true that He did not organize midnight missions for the courtesan? He knew that it would be necessary to create in man a new affection and esteem for woman, and just in proportion as that new affection and that new esteem should be the outgrowth of this incarnation of Himself in the very heart of man, in that proportion would the social evil fade away from the vision of the world. He knew that in due time He would appear incarnated in such a lovely Christian woman as Mrs. Frye, who would go out on her midnight missions to save these poor erring daughters of our race. This on the one hand, while on the other the church would see to it that there would be such discipline of the passions on the part of man that woman should be exalted to her true social status and her true religious condition.

Is it true, that He did not come as a philanthropist? He is the prince of philanthropists. He comes up before us to-night, crowned with all the glory that is due to those whose lives have been filled with charity toward man and of devotion toward God.

What, then, is the hope of mankind? It is not in its schools of learning; it is not in houses of mercy; it is not in forms of government; it is not in the genius of law; it is not in the fine arts, nor in the useful arts; it is in nothing that is human, but the hope of humanity is the conversion of the sinner from the

error of his ways through Jesus Christ our Lord. All hail to everything else! All hail to the press! All hail to the Sunday school! All hail to the church, with her sacraments and with her Bible! But then these are all so many spheres around this one great central truth, which is the inspiration of everything else.

Shall we ask ourselves, in conclusion, what has Christ done for humanity, in contrast to what others have done? One discovers a new world. Well done! Another gives to the race the art of printing. Well done! Another is instrumental in the revival of letters in the sixteenth century. Well done! Another demonstrates the identity of electricity and lightning, so essential to science, and this is a benediction. But when we gather together all these benefactors of our race, we discover that their mission is subordinate; and looking away to Christ, we ask Him for His great mission, and the response is, "I am the King of hearts, I change hearts, I establish in the heart a principle that will work out into human life, and as this becomes a fact, life is beautified, ennobled, and made grand." "He came into the world to save sinners." Let this beautiful church, the product of the tears and prayers and energy of your noble pastor, let this spacious church, the People's Church, because it is a Christian church, let this be consecrated to this divine mission of saving sinners, and it will be a benediction to mankind and a doxology to God.

WEDNESDAY EVENING.

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The Aristocratic Spirit not of the Gospel.

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THE REV. J. M. BUCKLEY, D. D.





## THE ARISTOCRATIC SPIRIT NOT OF THE GOSPEL.

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"Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors ; lest they also bid thee again, and a recompense be made. But when thou makest a feast call the poor, the maimed, the lame, the blind ; and thou shalt be blest : for they cannot recompense thee : for thou shalt be recompensed at the resurrection of the just."—LUKE xiv : 12, 13, 14.

OUR Lord was in Jerusalem, and certain of the Pharisees warned Him to depart, for Herod had threatened to kill Him. Jesus said : "Go ye, and tell that fox, Behold, I cast out devils, and do cures to-day and to-morrow, and the third day I shall be perfected." Then He delivered His pathetic appeal,—“O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, as a hen gathereth her brood under her wings, and ye would not!” Upon the Sabbath, He went into the house of one of the chief Pharisees to eat bread. The spectators watched Him, to see if they could find in His words or conduct something upon which to accuse Him. A certain man was before Him who had the dropsy ; and we must fancy the spectacle of our Lord sitting among the Pharisees, some of whom were malignant, scrutinizing every word and every act, and the sufferer from dropsy, who may have belonged to the family of the Pharisees,

or may have been brought in merely to see what Christ would do. Our Lord said to the lawyers and Pharisees present, "Is it lawful to heal on the Sabbath day?" They had learned before that day how dangerous His questions were, and they held their peace. Christ "took him, and healed him, and let him go," and turned to them and said, "Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day?" And they held their peace again. They could not answer Him to these things. What a thrilling scene was this! Malignant, yet silenced! Then our Lord put forth a parable to those who were bidden, when he marked how they chose out the chief rooms; and a very remarkable parable, with a very remarkable moral, it is. It contains a philosophy of promotion contrary to that which obtains in the world, and yet as likely to be rewarded with worldly honor and success as the more common method of seeking it. There was a subtle law of association between the parable, and the precept and promise contained in the text. Our Lord had told the *guests* what to do. He now turns to the host, and gives *him* instruction. "Then said he to him that bade him: When thou makest a dinner or supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blest; for they cannot recompense thee: but thou shalt be recompensed at the resurrection of the just."

Jesus always spoke to the time, the subject, and the occasion. He was the most practical preacher the world ever saw. His methods to-day, modified by the

different relation of the preacher to the people, the ruling characteristics of the age, the different ways of looking at things, and the different modes of expression which exist in the world, will attract not only the common people who will hear gladly, but all classes, except those to whom the gospel is hid, because the god of this world hath blinded their minds. And even many of those will listen to a simple, natural, practical style, accompanied by thought and fused by feeling, though the instruction condemn and alarm them.

There is a method of reasoning called induction. A great number of cases are compared, and a conclusion is drawn from their similarities and the results with which they are attended, and a general law of nature or of social life is concluded from them. Would any one, travelling through the Christian world, and observing the general conduct of those who profess and call themselves Christians, imagine that Christ gave any such precept as this? Would the process of induction lead to such a conclusion? It is to be feared that if the New Testament were not accessible to one intelligent observer, and he should be compelled to construct Christ's teaching from a study protracted through many years and carried on in many countries, the student of his conclusions would not find anything analogous to this precept with its connected promises, among them. Nevertheless, as Christ meant what He said, and made such a promise, we must examine it; and I deem the theme proper to this occasion.

It is a spirit which Christ inculcates; and the illustration of the thing forbidden and of the thing commanded is not to be interpreted as though the phrase were found in the ten commandments, or in a code of civil statutes. Our Lord's remarks concerning those

who sought out the chief rooms are called "a parable." The teaching is plain. The language is illustrative, and though the text is not a parable, it is marked by the same peculiarities of style. "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors." We are not to interpret this as against inviting our friends, brethren, kinsmen, and neighbors to dine or sup with us. We learn from the Gospel by John that Jesus came to Bethany six days before the passover, where Lazarus was, which had been dead, whom he raised from the dead. There they made Him a supper, and Martha served, and Lazarus was one of them that sat at the table with Him. Mary was there, with her pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped them with her hair. Judas demanded, "Why was not this ointment sold for three hundred pence, and given to the poor?" He was the antetype of embezzlers of trust funds of our day, and said this, not because he cared for the poor, but because he was a thief, and had the bag, and bore what was put therein. Then Jesus said, "The poor ye have always with you; but me ye have not always." Now, the spirit of that narrative teaches us that the Lord did not mean to say that family and friendly feasts are in themselves evil, or that such interviews are not to be encouraged. On the other hand, when He says, "When thou makest a feast, call the poor, the maimed, the lame, the blind," it is not to be inferred that on all occasions are feasts to consist exclusively of "the poor, the maimed, the lame, the blind." He saw before Him an aristocratic feast, one in which chief men were bidden, from which the poor were excluded. The whole was an

exhibition of pride, complacency, and mutual admiration; and then there were those that were bidden who marked out the chief rooms, and tried to make distinctions among themselves. It was this exclusive spirit that He condemned, and the teaching is that a man should not spend his life among his supposed equals, giving and receiving, but that he should maintain a living sympathy with men as men, and should know the blessedness of giving without the hope of an earthly reward; that he should not be continually asking, Can I make anything out of this? or, How will I get back the cost of this? but recognizing virtue and practising beneficence wherever he went, in the spirit of the command, "Thou shalt love thy neighbor as thyself," or in its concrete form, "All things whatsoever ye would that men should do unto you, do ye even so unto them."

The definite theme, therefore, which we have to consider is this:—

The aristocratic spirit is neither a fruit nor a friend of the gospel.

That spirit is one of personal pride, and cherished conscious superiority. It is not primarily in the intellect, but in the feeling, the moral nature, fed by certain things, the value of which, real or fictitious, the mind perceives, as birth, riches, abilities, learning, achievements, social relations, or long residence. Thus we have persons who have nothing but their family name to be proud of, but of that they are as proud as Lucifer himself. Others have accumulated vast sums, and look upon those of good family without money with a species of contempt which is heartily reciprocated. Others have neither been high-born nor inherited or otherwise obtained wealth; but their

intellectual powers are unquestioned, and their learning and achievements distinguish them, as they proudly feel, from the common herd. Many, too, hold at a distance new-comers in town or city, and in countless ways exhibit their conscious superiority. These manifestations, called in the Gospels "the pride of life" and "the world" crystallize in institutions, in fashions, in ceremonies, and in cliques. This is a sufficient description, at the present stage of our discourse, of the spirit which we declare to be condemned in the text, and of which we more specifically affirm,—

I. It is not a fruit of the gospel.

The definite statement of St. Paul is (Romans xii: 16), "Be of the same mind one toward another. Mind not high things; but condescend to men of low estate. Be not wise in your own conceits." This defines the spirit condemned in the text. Observe the definite, and yet dramatic, denunciation of it by St. James (in the second chapter), "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect to persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: are ye not then partial in yourselves, and are become judges of evil thoughts? Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which He hath promised to them that love Him? But ye have despised the poor. Do not rich men oppress you, and draw you before

the judgment seats? Do not they blaspheme that worthy name by the which ye are called? If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well: but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors." St. Peter in the First Epistle, the second chapter and seventeenth verse, says, "Honor all men, love the brotherhood, fear God, honor the king." Fear God; give the king, as God's minister for that very purpose, the special honor due him. Love Christians, and further, looking out upon the world, honor manhood as manhood wherever you find it. Robert Burns's fine passage,

"A man's a man for a' that and a' that,"

has its germ in the gospel's utterance concerning this subject. Christ's precepts were always illustrated by His own example. The description given in the thirteenth of John of our Lord's washing the disciples' feet, of the conversation between Him and Peter, and the specific statements of our Lord as follows: "So after He had washed their feet, and had taken His garments, and had sat down again, He said unto them, Know ye what I have done to you? Ye call me Master and Lord; and ye say well, for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you," condemn at once and forever the spirit which we are considering. The use made of our Lord's example by the apostle in the Epistle to the Philippians is also too plain to be misunderstood: "In lowliness of mind let each esteem other better than themselves. Look not every man upon his own



things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus ; who, being in the form of God, thought it not robbery to be equal with God ; and made Himself of no reputation, but took upon Him the form of a servant, and was made in the likeness of men ; and being found in fashion as a man, He humbled Himself, and became subject unto death, even the death of the cross.' Paul always exhibited this spirit. When compelled by the attacks made upon him, he said : " For I suppose I was not a whit behind the very chiefest apostles ; " but he proceeds to show that he had very gladly spent and been spent for them, though the more abundantly he loved them, the less he was loved. The Jewish aristocracy exhibited this spirit in its most offensive forms, resting it upon the supposed divine command. It was incapable of being eradicated from the spirit of St. Peter, without a miraculous manifestation. The tenth of Acts records the miraculous vision which God made the instrument of opening his eyes to the great truth that God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted with Him. The genuineness of Peter's conviction was seen in his venturing to say, in answer to the voice which came to him, saying, " Rise, Peter ; kill, and eat, " " Not so, Lord, for I have never eaten anything that is common or unclean. " And the voice spake unto him again a second time, " What God hath cleansed, that call not thou common ; " and we are told that this was done thrice, and the vessel was received up again into heaven. Not until the correspondence of the visit of the messengers from Cornelius with the vision did Peter understand the



purport, and confessed (as recorded in the twenty-eighth verse), "Ye know that it is not lawful for a man that is a Jew to keep company or come unto one of another nation, but God hath shown me that I should not call ANY MAN common or unclean." Who can suppose this vision to have had any other origin than the divine Spirit? Who can suppose this marvellous correspondence between all the precepts of the gospel and the teachings here revealed, and their entire opposition to the existing spirit of Scribe and Pharisee and bigoted Jew, to have had any other source than that to which we attribute every ray of spiritual light that cometh into the world, "the true light that lighteth every man"? The regenerating influence of the Holy Spirit in the beginning of the Christian life destroys the aristocratic spirit, when the eyes that have been red with tears of repentance are filled with tears of joy, when the heart that has long been burdened by the sense of guilt receives the divine comforts. Philip, and the eunuch of great authority under Candace, queen of the Ethiopians, accepts baptism from the humblest follower of Christ. When Saul passes into the glorious liberty of God's dear children, he seeks those whom he persecuted: "And when Saul was come to Jerusalem, he essayed to join himself to the disciples, but they were all afraid of him, and believed not that he was a disciple." On the day of Pentecost, "They that believed were together, and had all things in common." They sold their possessions and goods, and parted them to all men, as every man had need. No instance can be produced from the Scriptures or from modern times, nor has any one ever come under the observation of those to whom I now speak, of a genuine conversion, marked

by a lively hope, the love, joy, peace, and other fruits of the Spirit, which in its first exhibitions did not reveal the entire destruction of the spirit which our Lord condemns in the text. Subsequently men and women yield to the influence of former habits of thought, action, speech, and association ; but during the complete reign of the new life, when the mind is filled with the love of God and with the peace which passeth all understanding, they look upon every one as brother that has obtained like precious faith, and see beneath the roughest garments the lineaments of a man in Christ Jesus. Whenever the opposite spirit exists, it is no fruit of the gospel.

II. We proceed further to show that it is no friend of the gospel. The aristocratic spirit is by its very nature one of exclusiveness. Stand off ! I am holier than thou. This is its most offensive form. Of all kinds of pride, none is so contrary to the spirit of the gospel as spiritual pride. Those who speak of their brethren as being in the lower plane, and cry, "The temple of the Lord, the temple of the Lord, are we," have been, from the times of the prophets and apostles until to-day, justly condemned by all discriminating minds. A number of years since, a person accustomed to devote her efforts to the promotion of the higher life at a fashionable watering-place, took up her residence at a hotel at some distance from the place of daily meeting, for this purpose. When asked by a friend why she did not reside upon the grounds, she replied, "Oh ! I am willing to work among those people, but I have nothing in common with them. My associations, you know, my family connections, my mode of life at home, are all different from theirs. I am willing to meet

with them for Christ's sake." And yet, the persons of whom she was speaking were not the poor or the unknown. By many they would have been considered among the more aristocratic classes. It was simply a little difference in social position, which was sedulously cherished by the supposed superior. The highest attainments of grace show themselves invariably in the purest types of love and brotherly kindness. Stand off! I am wiser than thou. Thou art not worthy to hear my thoughts. Thou hast nothing to give in return. Stand off! I am richer than thou. I can buy more and keep more. My credit is better than thine. I will meet only those like unto myself. Stand off! I have more ability than thou hast. My intellect is more penetrating; my reasoning powers stronger; the breadth of my conceptions greater. Thou art not fit for intercourse with me. Stand off! My father was more honored than thine. My mother was of more noble birth than thy mother. Stand off! My family is known; thine is unknown. Stand off! I am admitted where thou wouldst be refused. To be seen with thee would lower me. This is the aristocratic spirit. It is the spirit of exclusiveness.

But as it is impossible to withdraw utterly from the world, as there are few, especially in this country, who can isolate themselves entirely, it is necessary for those who have the aristocratic spirit to have communications with those whom they desire to stand off. And when such is the case, this spirit may take one of two forms, according to the dispositions and circumstances of the persons who cherish it, and of those to whom it is manifested. In some cases, it assumes the arrogant, dictatorial tone which crushes the weak, and

rouses the strong to desperate words, and often to desperate deeds. The weak, it must be confessed, succumb to a domineering assertion of superiority. We see men who go through the world accomplishing much with neither ability nor integrity. They wear the air, and assume the authority, of conceded supremacy. It is not unpleasant to see such men, when, after having ridden recklessly over the prostrate forms of those who have seemed to be in their way, they are met by a force with which they are unable to cope. The recognized justice of their grievous humiliation awakens emotions not wholly unpleasant, within even ingenuous and elevated natures. The more ordinary exhibition, however, of this spirit is in the form of patronizing, fully as unpleasant to those who have to receive it, if persons of sensibility, as the other. It is difficult properly to represent it in words. It is usually accompanied by an air, and by language, not as a whole, or considered in parts, objectionable; but the spirit, or expression, or gesture, gives it its patronizing appearance. An Episcopal clergyman of this country visited one of the most famous bishops of England, and presented to him a letter from an American bishop. The bishop read the letter with indifference, and having read it, looked the American minister in the face, and said, "And now, what can I do for you, sir?" Said the American clergyman, "Nothing, sir; I merely called upon you, sir, out of respect to the eminent ecclesiastic of my own country, who, unsolicited on my part, presented me with the letter of introduction." The bishop saw his mistake, and rising, with much kindness and magnanimity apologized for his remark. An illustration from Father Taylor is perhaps not unworthy of use here. An

aristocrat made a patronizing speech, in one of Father Taylor's meetings, of great length concerning the sailor. Conscious superiority beamed from his eye. Conscious superiority gave character to his tones. Self-consciousness determined every gesture. He loved sailors. He had a high respect for the men of the sea. Commerce could not survive without them, and he felt as a citizen and a merchant that he owed an obligation to them. When he finished, Father Taylor said, "If there is any other old sinner from Beacon Street here who wants to give his experience, he has now the opportunity."

Since the aristocratic spirit is fed by extraneous and largely by social influences, one of its most offensive forms is obsequiousness to those above, and the same man who patronizes the person below him, flatters the individual a little above him. He who fell upon his knees and said to his lord, "Have mercy upon me, and I will pay thee all," was the same man who a few moments afterwards seized his fellow-servant by the throat, and demanded of him the last penny. It is the manifestation of the same spirit that restricts the influence of many persons. Patronizing is a repelling influence. A plain man invented a word to explain why a minister of marked ability and of very courtly manners could not influence the people. When asked what he thought the difficulty was, he replied, "I have thought a great deal about it. The only difficulty seems to be, there is no *mutuality* about him."

A remarkable phenomenon, which no student of human nature will be likely to overlook, is the possibility of a great love for humanity, or of any special race, as a sentiment, and no interest whatever in the

individual members of that race. Men have seemed to love mankind in masses, and devoted their lives to their service, who in personal intercourse exhibited a spirit most unlovable.

In the operations of this spirit upon Christian effort and church life the effects are evil, and only evil, and that continually. They are seen in four forms.

First, in the relation of sects to each other. This has to some extent passed away, but only as the denominations once thought inferior have risen above the opposition, suspicion, and isolation to which they were formerly subjected. It is by no means extinct yet, and in many towns and villages where competition is severe, it shows itself most clearly. It would be invidious and out of harmony with the jubilant character and pervading fraternity of these services to particularize. No harm, however, can come from the statement that the spirit shows itself in the indifference which many societies feel toward the poor; not to paupers, who may be suspected of coming for what they can get, in these days of national, state, and county tramping, and of voluntary dependence of families for support, from generation to generation, upon begging, direct or indirect, but toward those who are not possessed of position or means. It shows itself also in the manner in which those who begin to prosper in the world will go from sect to sect, hoping to get a higher position. A judge of very considerable ability, whose family in a Western city had belonged to three different churches, was asked if he had changed his principles. "Oh, no," said he. "When we first settled here, there was only one church in the town, and that was the Methodist. We went to it, and were happy enough until the Presbyterian came in. My



wife said that it was certain that they were going to draw the cream of the society of the place into their new church. They erected a better structure than the Methodists had, called an educated and refined minister, and a very prepossessing man. We joined them, and felt very happy there until the Episcopalians came in. They built a very handsome Gothic church. My wife said that the children were just growing up, and that they ought to have all the advantages of society that they could get, and in fact she observed that she had always liked the liturgy, and so, notwithstanding we had been very happy in the Presbyterian Church, and liked the minister very much, we drew out and went into the Episcopal. There we are now. Perhaps we shall stay there until we die. But I am always afraid that the Unitarians or somebody else will come in here, and get up a more select coterie, and then we will have to go; and that," says the judge, "is the way it comes that I have changed my church relations three times without changing my sentiments."

When Athanase Coquerel, *fils*, the noted Unitarian preacher of Paris, came to this country many years ago, he lectured in the Cooper Institute, in the city of New York. At the close of the lecture, the Hon. Oliver Hoyt and myself went upon the platform, and asked M. Coquerel to lecture in a suburban town where we resided. He consented to do so. But while we were standing upon the platform, a gentleman approached us and said, "Magnificent audience to-night! I never saw a more intellectual audience in my life. Only our people could get up such an audience. The orthodox can do nothing with us in the way of intellect and culture," Deep-seated in

the soul was a feeling which made him to claim all his superiority of intellect and culture for his way of thinking, and to disparage all others.

Secondly, it shows itself in caste churches.

Wherever a denomination becomes large enough to admit of several societies in the same place, churches will be formed whose root principle of difference is the spirit of caste. Location of residence may be the ostensible cause, and in some cases with individuals may be the sole cause; but the underlying cause of the division in many instances seems to be a desire for social superiority, and intercourse upon the same plane. The Methodist denomination, in many cities of small size and in large country towns, exhibits the evil influence of this spirit. A few select people have withdrawn from the ordinary church, the church of the people, and formed a small society in which they dwell, sometimes in mutual admiration and peaceful slumber. Occasionally it is found, that though very small and very select, they contain within themselves all the elements of turbulence that existed when there was no division into separate societies.

Thirdly, it produces great friction and many heart-burnings in the working of the ordinary churches. This spirit, like that of vanity, can be exhibited in any grade of society. The Hottentot who has one red ribbon more than another Hottentot has the same spirit which dwells in the breast of the Parisian lady, or the Saratoga belle, who surpassed in her attire and diamonds every other woman at the ball. The greatest evils do not always come from the haughty spirit of the very rich, but from the aversion and arrogance



and the contempt of the different grades in which society is so naturally divided,—the treatment given by the man who lives in the two-story house to the man who lives in the one-story house; the sneer of the woman whose dress cost fifty dollars, as she passes the woman whose dress is worth but twenty-five dollars. Human nature is the same in all classes and conditions.

The fourth form in which this spirit obstructs the progress of the gospel is by its influence upon what is called mission work in the great cities. Mission work is generally done upon a principle which implies the superiority of the missionary and those whom he relieves or instructs. It should be done on the great equalizing principle illustrated in the text. When it is so done, missions soon cease to be such, and become self-supporting churches.

Two further remarks, and I am through with this discussion. It might be supposed that the republican form of government would reduce to its lowest forms the aristocratic spirit. Here is no hereditary aristocracy; here no monopoly of the soil, such at least as exists in the empires of the old world. But in our sister republic of Switzerland, on the other side of the Atlantic, and in this republic, the aristocratic spirit is manifested as offensively and unchristianly as in any part of the world where the gospel has ever been preached. Radically, it is the same spirit which exists in India,—the pride of wealth, the pride of family connections, the pride of superior acquirements, the pride of classes. Four forms of aristocracy can be found in every old New England town, while in Switzerland every community is prac-

tically divided into castes with well-defined laws, showing the influence in marriage in or out upon the male or female of these circles.

The second remark is, that the colored people since the war have illustrated on a large scale the same spirit. If we take the city of Washington as an example, where the largest proportion of colored people can be found, we can find there three orders of society as hostile to each other, on grounds of assumed superiority, as can be found anywhere. The colored people of wealth and education form a select circle. They have churches as exclusive, and as thoroughly under the influence of caste-spirit, as any that can be found among the whites; who speak as contemptuously of what they call the lower stratum of their own race as the most affected and arrogant among the whites.

By this time the question may arise, Is there not a difference? Is there not such a thing as dignity? Is there not such a thing as superiority of family? Is there not such a thing as true refinement? Unquestionably, there is. Unquestionably, in forming social and especially matrimonial relations, these are proper subjects to be taken into the most serious consideration. But the highest refinement, pervaded by the Christian spirit, never exhibits a sense of this difference. The highest refinement can bear contact with men and women of any class. Only a spurious refinement and a tottering dignity require offensive self-assertion. There is a difference in our children. Some are brighter, some more prepossessing, than others; but the loving heart of the true father or mother never reveals the consciousness of this fact.

Only evil persisted in can make any difference in the treatment which we give our children.

You have named your church the People's Church. Its true foundation is in the text. But neither your name, your history, your purposes, nor your hopes, nor all combined, can save you from going the way of other congregations, unless you are willing to pay the price of eternal vigilance. In all your intercourse as members of the church and congregation, you must contend against the growth and manifestation of the aristocratic spirit. The ruling bodies of the local church are in a sense aristocratic bodies. The trustee, the steward, the class-leader, the vestryman, the members of the session or consistory, or by whatsoever name these boards may be known, have a constant tendency to feel themselves rulers; and a spirit imperceptibly takes possession of them which becomes a wall of separation between them and the church.

Prosperity of individuals produces the same result. The great need of the church here and elsewhere is men who can prosper in this world's goods, feel that they are prospering, yet be grateful and humble, live in a moderate way, and never exhibit a sense of superiority to the humblest and poorest Christian with whom they may be brought in contact. But especially is the great demand of the church, women, who, as they prosper, and are able to indulge in decorations of person, in entertainments, in pictures, in display of all kinds, will practise becoming moderation, striking the beautiful mean of true refinement, which is midway between the gaudy display now so common, and the miserly economy which continues after

its necessity has passed away ; men who can shake the poor man warmly by the hand ; women who can smile from the heart, and not from the lips only. The politeness of the politician is proverbial : he has an end to gain, he is polite to all. Similar manifestations should spring from the Christian heart. Said a lady of wealth to a woman poor, but not of the poorest, "I wish you were poorer or richer. If you were poorer, I should visit you as often as I pleased. If you were richer, I should visit you as often as I pleased." There was the aristocratic spirit moving with the Christian spirit. May the Christian spirit pervade this church and congregation whose home is now completed, and its success will be the wonder of the city and of the age ! When the world presents its charms, and the tendency to exclusiveness is developed, let your constant thought be, "They cannot recompense thee, but thou shalt be recompensed at the resurrection of the just." Think of it ! The honors of this world, the flattery of sinners, the condescension of superiors, — what are these in comparison with the words of Him, who, though He was rich, yet for our sakes became poor ? "They cannot recompense thee, but thou shalt be recompensed at the resurrection of the just."

THURSDAY EVENING.

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SPIRITUAL POWER.

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THE REV. O. P. GIFFORD.



## SPIRITUAL POWER.

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“But ye shall receive power, after that the Holy Ghost is come upon you ; and ye shall be witnesses unto me.”—Acts i. 8.

THERE are two questions of prime importance in mechanics, and in the mental and spiritual world. The first is a question of power, the second is a question of the right use of power. It marks a crisis in a child's life when he learns the meaning and use of his own muscles, when he decides his points of contact with the earth by two, and walks in place of creeping. It is a great step in the forward march of the race when man masters the beast of burden, and is carried without weariness to himself. The circle of which man is the centre widens with every new mastery of power. The winds row his boats, the rushing rivers grind his grain, fire and water, yoked together, haul his freight, the lassoed lightnings carry his messages. Next to the question of how to get power, lies the question of the right use of power. One had better creep all his days than have the upright body degrade the mind ; it is safer to be a pilgrim and a burden-bearer than to be hurried on by a runaway horse, better to row upon the surface of the water than to be buried by raging winds in the depths of the sea. A river, like Samson, may grind grain for a season, and then, laying hold of the pillars, destroy the very lives it has been strengthening.

Power is one thing, the right use of power quite another.

In the mental world the great problem for education is the realization of its own name, the leading forth of the natural powers of man. From Kindergarten to University, the question is how to get power, to make the mind bring forth, as the Almighty made the earth bring forth in the dawn of the world's day. Education gives power, but fails to give power over power, or to teach the right use of power; too often it is like the prism, breaking up mental energy into beautiful colors, broadening taste at the expense of power. The world needs sun-glasses, not prisms; concentration, not diffusion of mental energy. A liberal education may give both temper and edge to the mind, but leave the man, like the ape with the razor, to cut his own throat through lack of knowledge as to the right use of power. Intellect without moral sense is devilish, mental power without moral balance is satanic. The sins that shame us for our kind are committed by ignorance, the crimes that startle, by knowledge. In mind, as in mechanics, the first question is one of power, the second, the right use of power.

Stepping into the holy of holies of human life, we find the same problem facing us, how to get spiritual power, how to use it properly. The one lack of the Christian church, to-day, is lack of spiritual power. Architecture, art, eloquence, music, all wait upon the church, but the church lacks power in and over the world. Peter said, "Silver and gold have I none: but such as I have give I thee: In the name of Jesus Christ of Nazareth, rise up and walk." We repeat the story, but not the sign fight; spiritual ene-



mies with intellectual weapons ; rehearse historic victories in the face of present enemies, have what Peter had not, lack what Peter had ; but our hands in our pockets and give money in place of putting our hands out and giving power, but we cannot give what we have not. We buy crutches, but keep the cripples, build asylums, but keep the cripples, give what we have, keep the sufferings we find, lack power.

It is a great step toward getting power when we feel the lack. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled ;" a sense of want is the key to the divine plenty. "Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you ;" asking, seeking, knocking, all these are but expressions of lack. The Laodicean Church was lukewarm, because it felt no lack, saying, "I am rich, and increased in goods, and have need of nothing."

The sense of need is the soul's answer to God's plenty ; the sense of weakness, the first condition of power. "Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me."

The next step toward the possession of power is a knowledge of the lines along which it works, the laws according to which it moves and acts. Knowledge of the laws of any force, obedience to those laws, brings the force obedient to the knowing, obedient one.

Long and patient study has given to men dominion over many of the forces of nature and science ; but in the realm of the spiritual, we are as yet in our infancy. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell

whence it cometh, and whither it goeth ;" the wind is the type of vagrancy. "The wind goeth toward the south, and turneth about unto the north ; it whirleth about continually, and the wind returneth again according to His circuits." Science tells us that the winds are under law, she has found the *Æolus* of whom Virgil sang, and can tell whence and whither the winds blow. So we shall find spiritual power is under law. At present we act as though we thought it fitful, variable, accidental. In developing a farm we go through certain well-ordered changes, cut down the trees, destroy the roots, plow and harrow the soil, sow the seed, expect a harvest. In developing a child we study the child, work along the laws of its physical and mental powers, and expect certain results. In spiritual affairs we hope, and trust, and believe, and wait, "the wind bloweth, where it listeth," but we emphasize the "listeth" and hope the Spirit will touch those we love, and not the "bloweth," and work with Him. The thought is of intensest activity, not of choosing to blow fitfully. He operates, let us coöperate.

We get at the law of any force or power by studying the manifestation of the force or power. There are two manifestations of the Spirit in the New Testament ; by the study of these we may learn the conditions of getting spiritual power.

First, when the Spirit came upon Christ.

Second, when the Spirit was poured out upon the disciples.

Christ stands out in human history distinct from His fellows in spiritual power. We do not think of Him as strong physically, or mighty mentally. As the sun suffuses the atmosphere, lifts the mountains

into prominence, reveals the sea, clothes nature with life, even so the Christ saturated man's mental life with spiritual light, lifted the Law into prominence, flashed across the prophecies, clothed the race with a new life. "In Him was life; and the life was the light of men," and the light was in turn the life of men. He did for human thought what God did for the red dust in the Garden of Eden, breathed into it the breath of life, and made a living soul of it; He inspired, or inbreathed, a spiritual energy into thoughts that had been the property of the race for centuries. Christ's power dates from the banks of the Jordan. His life up to His baptism is not worth recording; the birth, the circumcision, the flight into Egypt, the visit to the Temple, a gradual growth into favor with God and man, barest outlines. He is known as the son of Joseph, even John did not know Him until the Spirit descending made Him known. But from that hour He had power over Satan in the desert, and in the lives of men, power to heal lepers, give sight to the blind, hearing to the deaf, life to the dead; power to speak words that have flamed in the dome of human thought as stars do at midnight in the blue above us. The Spirit was given to Him without measure. The two simple conditions were obedience and prayer. When John protested against baptizing one better than himself, Jesus replied, "Suffer it to be so now; for thus it becometh us to fulfil all righteousness." It was a part of God's commandments, and Christ, "though a Son, yet learned He obedience, by the things that He suffered." "He was obedient unto death." "It is my meat and my drink to do my Father's will." The key to that wonderful prayer taught the disciples is "Thy will be done." The

one purpose that runs through all Christ's mission, the backbone of His life, into which gathered all the system of thought and action, suffering and doing, was the steady, persistent will to do God's will, obedience to God's law.

The second condition was prayer. "Jesus, being baptized and praying, the heaven was opened, and the Holy Ghost descended in bodily shape like a dove upon Him." Upon the praying Christ the Spirit descends, upon the praying Christ the Spirit abides. When He would have wisdom to choose His followers, He prays; when He is wearied He prays; He was transfigured while praying; angels ministered to Him in Gethsemane while praying. Obedience and prayer, then, are the two hinges upon which turns the door through which comes the Holy Spirit into the life of Christ, bringing power.

We turn now to a study of the outpouring of the Spirit upon the disciples on the day of Pentecost.

Just before His ascension Christ said to the eleven, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." Returning to the sacred city, they tarried. The world waited in wickedness. Judaism went through its weary routine of lifeless formalism; Rome trod the wine-press, crushing out human life beneath her heavy tread: the only hope lay in the heart of the little band of Christ's followers, but they tarried — simple obedience to the known will of Christ.

They prayed. "These all continued with one accord in prayer and supplication." "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing, mighty wind, and

it filled all the house where they were sitting, and there appeared unto them cloven tongues like as of fire, and it sat upon each of them, and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

Upon obedient, praying disciples of Christ, the Spirit came. We have here, then, in two different cases, the Holy Spirit coming in power, upon the same conditions. A moment's thought will show us how thoroughly scientific this is. Obedience to natural law, "communion with Nature, in her visible forms," gives to men the mystery of her power. Newton discovers the law of gravitation, Watt masters steam, Franklin captures the lightning, Edison controls electricity, by obeying law and communing with Nature. Dominion over the forces of earth, sea, and sky are conditioned upon obedience to law, and communion with the forces that work according to law. So in the spiritual realm, power comes to the soul obedient to God, in prayerful communion with God. This cannot be otherwise. To confer spiritual power upon the disobedient would be to confirm disobedience, and risk the abuse and misuse of power. Such power cannot, in the nature of things, be given to the soul out of sympathy with God. Obedience and prayer, then, are the conditions of gaining spiritual power.

Power possessed may be used as one pleases in mechanics and in mind. One may manufacture what he will in one case, or choose his calling or profession in the other; but spiritual power cannot be turned aside from its own proper use, indeed, cannot be used at all, but uses the one upon whom it comes. Man cannot use spiritual power, but must be used by it.

It is said of Christ, after the descent of the Spirit, "And immediately the Spirit driveth Him into the wilderness." There was a "must needs" in all the life of Christ, after the Spirit came upon Him. The promised Comforter had His office work clearly outlined by the Master: "He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you"; "He shall testify of me"; "He will guide you into all truth"; "He shall glorify me"; "Ye shall be my witnesses." All the power of the Spirit is to be put forth to witness to Jesus Christ. He is not promised to restore bodily health, to give mental grip, but to witness for Christ. If health is needful for that end, then health will be given; if mental power, then mental power will be given; but the mission of the Spirit is to witness to Christ, spiritual power is power to witness for Christ.

Life is of little worth, except as it witnesses to something better and nobler than itself. Martin Luther is lifted into prominence by the rising tide of the Protestant Reformation. Oliver Cromwell is held in place by the principles he adopted. Abraham Lincoln is known as the emancipator of African slaves; Wendell Phillips, as the champion of the oppressed, standing four-square and twelve-gated to the weary and heavy-laden of every color and race. It is only as the single life becomes identified with, stands for, witnesses to, some mighty principle of righteousness that it is lifted as a beacon above the surging tide, and flashes its light across the waves that sob about it, dash against it, and sing its praises.

Spiritual power is power to witness for Christ, the "Sun of Righteousness." Willingness to do this, shown in obedience and prayer, will bring the power: unwillingness forfeits it.

This matter of witnessing is to take the whole life. "The salt of the earth" witnesses whenever it preserves; "the light of the world" witnesses whenever it shines; "the leaven" witnesses whenever it lifts the meal. Peter could not open his mouth to deny Christ without witnessing to his Galilean birth and breeding. "Let your conversation be *seasoned* with salt." Of the worthies who lived by faith, the inspired writer says, they "confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country."

In the home, kitchen, nursery, or parlor; in the store, running errands, or as a partner; on the street, coming and going; at the poles, voting; in the market-place, buying and selling, — "ye shall be witnesses unto Me." A printed page bears witness to the art of printing as truly as a volume. A single leaf testifies to life in the tree as truly as the close-grained limb. A cup of cold water, in the name of Christ, tells the world of Him as truly as the tomb of Joseph, or the hundred-weight of spices of Nicodemus.

A little boy about ten years old was standing before a shoe-store in Broadway, barefooted, peering through the window and shivering with cold. A lady, riding up the street in a beautiful carriage, drawn by horses finely caparisoned, observed the little fellow in his forlorn condition, and immediately ordered the driver to draw up and stop in front of the store. The lady, richly dressed in silk, alighted from her carriage, and went quietly to the boy, and said: "My little fellow, why are you looking so earnestly in that window?" "I was just asking God to



give me a pair of shoes," was his reply. The lady took him by the hand and went into the store, and asked the proprietor if he would allow one of his clerks to go and buy her a half-dozen pairs of stockings for the boy. He readily assented. She then asked him if he could give her a basin of water and a towel, and he replied, "Certainly," and quickly brought them to her.

She took the little fellow to the back part of the store, and, removing her gloves, knelt down, washed those little feet, and dried them with the towel.

By this time the young man had returned with the stockings. Placing a pair upon his feet, she purchased and gave him a pair of shoes, and tying up the remaining pairs of stockings gave them to him, and patting him on the head said: "I hope, my little fellow, that you now feel more comfortable."

As she turned to go, the astonished lad caught her hand, and looking up in her face, with tears in his eyes, answered her question with these words: "Are you God's wife?"

No! she was not God's wife, but "a member in particular" of the church, the Bride of Christ. And as the Master girded His loins and washed His disciples' feet, so she witnessed to Christ by repeating the act, urged on by the same Spirit that abode in Him.

A Brahmin convert to Christ had officiated at a wedding. A sudden sickness came on before he had signed the marriage certificate. "Just your name, brother," they said, as they put the paper under his hand, and the pen between his fingers.

"Name?" said the dying man, "name? There is



none other name under heaven given among men whereby we must be saved."

"Yes ; but we want your own name. Quick ! write it !"

"My name ? I have none other name than the Lamb's name, written in my forehead."

The pen moved ; the hand dropped ; the spirit was gone. They looked, and he had written "Jesus."

So, O Lord Jesus, would we, possessed by the Holy Spirit, witness unto Thee in our life, witness unto Thee in our death. We give to Thee this church building. Fill it with the Spirit, "make it none other than the house of God, the very gate of heaven," a witness for Thee ! We give to Thee ourselves, — our bodies to be temples for the indwelling of thy Holy Spirit, our minds to think Thy thoughts after Thee, our spirits to be possessed by Thee, that we may receive power from the Holy Ghost coming upon us, making us witnesses unto Thee !



FRIDAY EVENING.

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MYSTERIES SOLVED.

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THE REV. J. O. PECK, D.D.



## MYSTERIES SOLVED.

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“If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.”—JOHN vii : 17.

I FIND myself in the world a living enigma. I am a bundle of mysteries. The strangest of all these mysteries that everywhere environ me is that I am a *thinking* mystery. There is something within me that perceives, reasons, feels, desires, wills. There is an intelligent engineer within, who directs and drives this engine of wonderful mechanism. It is a thinking machine. I can examine and study myself, which, so far as is known, no other order of being of this world can do. I notice that I am curiously and wonderfully made. There is such a wise adaptation of all the parts of my body for every delight and service. I can do so many strange and enjoy so many agreeable things. (Please understand that the pronoun I means *man* generally, and not the speaker.)

(1.) My hand has such cunning arts. I can dig gold from the mountain, smelt it and fashion it into a crown for my brow, and men call me a king. I can extract pigments from the earth and sea, blend them in wondrous colors on the canvas, creating paintings which kings and princes shall vie with each other to possess. I can make the piano or organ, the harp or cornet, and then sweep the keys or strings with such divine sorcery of music that intelligent audiences are

spellbound by my magic touch, or break into wild rapture over my deft fingers. Who designed such a marvellous instrument as the human hand? It made the Strasburg clock, fashioned the Milan Cathedral, sculptured the statues of Apollo Belvidere and Venus de Milo, painted the great paintings in the Sistine Chapel and the dome of St. Peter's, built that modern dragon, the locomotive, whose breath of fire flashes upon the air, as he races with the whirlwind and thunders over the trembling earth, wove the land and the ocean-bed with the electric nerves that thrill distant nations with neighborly intercourse, and created and lifted in mid-air that wonderful gossamer structure, the Brooklyn Bridge. But the human hand, that created all these mighty works, is itself a greater work of genius than all its achievements. I wonder not that Sir Charles Bell wrote one of the great Bridgewater Treatises on "The Human Hand, its Mechanism and Vital Energies," as one of the masterly proofs of design in the wisdom and power of the Creator. The human hand, which is such a marvellous proof of design as to show forth the creative power and glory of God, may well arrest the attention of man to one of the mysteries of his being.

(2.) Look in the mirror. See your eye. It is the most wonderful single piece of mechanism in the world; it is the masterpiece of the Creator. There are glorious and wonderful things to see in the world, but the most amazing sight that one ever sees is the human eye, that sees all the other wonders of creation. It has eight hundred contrivances in its marvellous mechanism. It opens and closes automatically its eyelid windows 30,000 times a day. The iris, the delicate curtain surrounding the pupil, is self-ad-

justing to greater or less light, to the effulgence of the midday or the darkness of the midnight. On its retina are gathered the rays of light, making perfect photographs of all objects of vision, which are transmitted along the optic nerve to the brain in pictures on which the mind ever feasts and delights. The eye has that microscopic power that at one moment it can see the point of a cambric needle, and the next moment that telescopic power that it can gaze 95,000,000 of miles away upon the burning disc of the sun. This eye is the mirror of the soul. Every emotion of the heart flashes on the eye as lightning on the cloud. How the eye can flash with the fire of indignation, burn with enthusiasm, melt with tenderness, stare with fright, leer with villany, glower with revenge, twinkle with mirth, and beam with the celestial light of love! It can charm away the timidity of a little child, and the next instant transfix the Bengal tiger till it slinks away beneath its gaze. Pause in wonder before the human eye! Pause in greater wonder before Him who made it! "He that formed the eye, shall He not see?" "For the eyes of the Lord run to and fro throughout the whole earth. The eyes of the Lord are in every place, beholding the evil and the good." Beneath those eyes which are a flame of fire, may we ever live in the solemn thought, "Thou God seest me."

(3.) Lay your hand upon your heart. It is the most wonderful and most powerful engine of its dimensions in the world. It is a little thing, only five by three inches in size. It beats over 100,000 times a day, and forces above two ounces of blood at every throb through seven miles of veins, or lifts seven tons a day; in each year of your life it performs the work

of lifting 2,600 tons, and if you live to seventy years, 180,000 tons. What a wonderful engine of life! What a mystery within us!

(4.) The air cells of your lungs, if spread out here to-night, would make a surface of more than 20,000 square inches. (5.) Your nerves are more than 10,000,000 in number. (6.) The pores, or sweating-tubes of the skin, are 3,000 to the square inch, each of which is a little tile drain, one quarter of an inch in length. If all these 30,000,000 of pores in the human body were placed in a line, they would make a tile drain for carrying off the effete matter of the human system forty miles in length. These are but suggestions, hints of the wonderful mysteries that are wrapt up in the human body, and they force from our lips the exclamation of David, "I will praise Thee, O Lord, for I am fearfully and wonderfully made; marvellous are Thy works, and that my soul knoweth full well."

(7.) But there are deeper mysteries than these. How came I to exist? Who invented this complex and transcendent organization, and fashioned the mysterious whole of my body?

"I wonder at myself, and in myself am lost."

I wake up in existence one day, and discover most astonishing things above, beneath, and around me. I see mysteries everywhere, I hear mysteries with every throb of the ear drum. I meet mysteries with every glance of my thought. What is this mysterious thing which men call life? Whence is it? Scientists have never been able to produce it, knowledge has never been able to find its origin. What is this stupendous thing which men call the world? How came it to exist? Who made it? What does it mean?



I throw out tentacles and attach myself to the world in business activities, in study, in family life, in the bonds of friendship. I became related to a thousand things about me. My life becomes a web woven by a myriad shuttles. This web is a mystery. I love and fear and hate, and feel the sense of moral obligation. I love my friends, I long for their society, their presence is my happiness.

But one day my friend next door suddenly drops on the street ; he breathes not, he speaks not, he knows me no more. His body is taken up, carefully shrouded, coffined, buried. They say he is dead. What is death? Here is a new mystery which sends a shudder through my inmost being, and fills me with unspeakable solemnity. Soon my mother sickens, wastes with consumption, or burns with fever, and dies. She is gone, where is she? My heart cries out, "Mother, oh, mother!" I instinctively feel she is somewhere, but I cannot find her. What does death mean? I am beside myself with eagerness to know what becomes of my friends after death. Who can tell me?

I have an instinct that there is Some One who is over all and behind all these mysteries. The constitution of my mind compels me to cognize a cause behind every effect. I have an instinctive idea that there is a great First Cause of all things, a Supreme Being, an Almighty controller and governor,—God. I cannot see Him, and yet I believe that He exists. I want to know Him. The conviction possesses me that I hold important relations to Him. How can I become acquainted with Him? Here is a deeper mystery still.

I have a profound feeling of *ought* in my inmost

being. I feel that I ought to do certain things, and that I ought not to do certain other things. What makes me feel so deeply this sense of obligation? When I do what I ought, I have emotions of pleasure, happiness, approbation. When I do what I know I ought not, I am filled with emotions of unrest, disapproval, and remorse. There is a monitor in my breast that will not keep still; it keeps talking with me; it approves or disapproves all I say or do. What is this mysterious supreme judge, that sits in judgment within me?

I still further have an idea of accountability. I cannot escape the conviction that what I do here is of vast significance to my welfare. There is an irresistible fore-looking in my soul to something to come. I somehow cannot feel that the present life is all. Something assures me that I am to exist after the present life. What lies behind that mysterious feeling? I am shaken to the depths of my being with the sense of accountability in a world that is out of sight.

Oh, what is the meaning of all these mysteries that meet man at every step of his being? Who will explain them to me? Life, death, sin, ought, accountability, God,—who will unravel these mysteries? This is our profound and overwhelming theme. This is the profound and overwhelming theme that meets every man who thinks. My theme to-night is,

#### MAN'S MYSTERIES AND GOD'S SOLUTION.

I look within myself, but get no satisfactory answers to my queries. I ask the philosophers and men of learning. They guess different solutions, but I dare not trust my soul to a guess. I press the keys of

every science and of all knowledge, but receive no coherent reply; there is only a muttering of words without meaning. I turn from all the research within myself, and within the range of human thought, in despair. I instinctively lift my imploring gaze to heaven, for I have an instinct that the solution of these mysteries must come from above, from God. But the heavens are silent, and give no reply. Is there no answer! I must know, or I shall die. The man who has not throbbed with that agony has never yet thought deeply concerning the mysteries of man and his destiny.

But look! there is a glory, gleaming in the heavens. Listen! there are unearthly voices in the air, there are celestial messengers speaking to me, and to every man who is torn by the awful mysteries which press upon him, and which find no solution, and they speak in tones so sweet, so comforting, so assuring, that they sink through the ear into the heart, and I am entranced as with the charm of music. "We bring unto you good tidings of great joy! Unto you is born this day in Bethlehem a Saviour."

"From heaven He came, of heaven He spoke,  
To heaven He led His followers' way."

At His installation the door of heaven swung open, and God stood in the portals of the sky and introduced Him to the world: "This is my well-beloved Son, in whom I am well pleased; hear ye Him." And all the devout men and women of the ages, and even devils, have repeated this confession of faith in Him, "Thou art a Teacher come from God." Now how shall I know the truth from this Teacher? A

Book is put into my hand containing His wonderful words, and the words of His prophets and messengers. "For to Him give all the prophets witness." The Book comes to me as a revelation from God. "God, who at sundry times and in divers manners spoke in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son." Through the prophets and through His Son, God hath spoken unto us in this Book. Now I shall know the truth from God. What a condescension! God speaks to me in answer to my deep questionings about the mysteries that oppress my thought and being. I have the explanation from Him. Wonderful book certainly! I wonder not that men and women have given up all other treasures, given up life itself, rather than give up such a Book. I wonder not that they rotted in dungeons, or burned at the stake, rather than deny the knowledge of the truth as it is in Jesus Christ.

I open reverently its pages. Its first paragraph clears up one mystery. "In the beginning God created the heavens and the earth." The world around me, then, was formed by His hand. The little scientists of earth have caught some glimmering of His processes in creation, and are wild with their self-important guesses. They shout, "Eureka! Eureka! Evolution! Evolution!" But that scientific gibberish does not touch the borders of the phrase "in the beginning." God is the Author and Maker of creation, whatever has been His method. Man, whom we find so fearfully and wonderfully made, was not developed, we find by this Book, from some zoölogical garden, but was made by God, in His likeness, in the Garden of Eden. This hand and eye and

heart have God for their Author. This intelligent soul is not a development from the chimpanzee, but the endowment of the omnipotent Creator. The mystery of man's origin is cleared up in the Book; and as men of science and earthly wisdom get the earthly fog out of their minds, they will come to let in a little of the light of God's word, and the old Book will stand as the sun to

“give a light to every age;  
It gives, but borrows none.”

The great spiritual facts in man's history are explained by the same divine Teacher. How is it that all men are sinful, have sinful natures, tend to evil rather than good? The Book explains. The first pair sinned against God, and by their sin lapsed, and their natures became sinful. Their children were born with the same morally lapsed natures, and so from parent to child, age after age, a sinful nature is transmitted. That all men have sinful natures is proven by the fact that all men have sometimes done what they knew was not right and holy in the sight of God. All men sinning, proves that all men have lapsed and sinful natures. The Book explains the mystery of sin as the result of inherited evil nature, and the facts of human history attest that all men are sinful. We are not responsible for this inherited sinful nature, but only for our actual transgressions.

This idea of *ought* or accountability, which is so deeply implanted in my being, is explained in the Book as my obligation to obey and love Him who made me, and who has a right to command my obedience. But I have sinned against God, and I am told that “the soul that sinneth it shall die.” I am not

fit to dwell in the midst of holy beings, and in the presence of a holy God. How can I be made holy, and fit for heaven? How can I be saved from the guilt and penalty and power of sin? The book tells me that "God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." A Saviour, then, has come to save me from the ruin and the penalty and the power of sin. This ruin of sin may be averted by my acceptance of this Saviour. God freely pardons, I am told, all that come to Him through His dear Son.

Human life, which seemed a mystery, this Book unfolds to me as my probation, and my only probation; a period where I may repent of sin, be forgiven, be cleansed, be made a new creature in Christ Jesus, be sanctified and made holy, and thus fitted for the blessedness of the beatific state. This life, in its meaning, is intelligently explained to me in the Book. Death, that terror of all mysteries, is by the Book revealed to be simply the door by which I pass out of this world into eternity. The curtain concealing the hereafter is rolled up by this Book, and I am assured that beyond the grave I am to live forever. The Book tells me over and over a thousand times that God loves me, and wants to bless me, and save me, that He may enrich me with the fulness of His own being, and pour into me the blessedness of a heavenly state, if I will accept and believe on the Lord Jesus Christ. If I refuse to take up my cross and follow Him, I shall be punished by exclusion from His presence forever.

This is a marvellous Book, certainly, and reveals great and glorious truths. But is the Book true?



Does God actually save men from their sins, and give them a positive knowledge of the truth of Christianity? How am I to know that this wonderful doctrine of the Book is true? I want no guess; I must have certainty. The Book bears credentials of its being from God that are overwhelming. It is authentic and genuine by many infallible proofs.

1. Prophecies of future contingent events, which only God could have foreknown, have been fulfilled precisely as foretold in the Book. This is one credential. 2. Miracles, which could have been wrought only by divine power, were wrought in attestation of the Book. They were many and irresistible in their demonstration. This is another proof. 3. The moral and religious truths in the Book are so superior to any system of truth ever set forth in the sacred books of human origin as to prove by their pre-eminence that the Book came from God. This is another proof. 4. The transcendent life of Jesus Christ, which fills and illuminates and glorifies the Book as its central truth, so girds the Book with divine proof that it is from God, that all candid doubt is banished. 5. The Book speaks to my heart with such adaptation to meet all the wants of my soul which God created, that I am sure that whoever made me, made the Bible for me. 6. In the eighteen hundred years of the beneficent, elevating, transforming influence of Christianity, are overwhelming demonstrations that the Bible which reveals Christianity is the Book of God.

But I am a sceptic; I am an agnostic; I demand experimental evidence. Has any one ever proved the Book true by experience? If the locomotive draws the train, and the steamer actually crosses the Atlantic, we have proof of the theory of the

power of steam. Is the doctrine of the Bible true in the experience of good and reliable men? My father comes, and declares that he has tested it for fifty years, and that he knows it to be true. He loves me, and would not deceive me. Nay, he would defend me from deception or delusion. He tells me he knows that it is gloriously true. My dear good mother, who would give her life for me, assures me on her dying bed that she has tested and proven the truths of Christianity contained in the Bible for many years, and knows them to be true. My sister tells me she knows the doctrine to be true. My wife tells me that she has tested and proven the doctrine to be true. Many of my best friends and neighbors testify that they know the truth of the Book. This is strong assurance. But it may be a local faith; and so I visit the other great cities of America, and thousands of the noblest citizens of the United States assure me that by their personal knowledge and experience they know the doctrine of the Book is true. But this may be an American, a provincial experience. So I visit England, Ireland, Scotland; I cross the channel to France, Germany, Austria, Italy, and the other countries of Europe, and I find tens of thousands of godly men and women who fill my ears with confirmatory testimony, that they know the Book is true. I am not satisfied yet. I sail for Australia, and Madagascar, and the Fiji Islands, and then I go to Asia and to Africa, and the heathen and the cannibal who have tried and proven the doctrine of Christianity swell the chorus of testimony that they know it to be true. I have now circumnavigated the globe, and everywhere men and women declare that they know by experience that



the doctrine of the Bible is true. I read the volumes of history, and the testimony swells into a voice like Niagara. Mother, father, kindred, my best friends, the purest men and women in all the sections of America, the noblest people in Great Britain and Europe, the converted cannibals of the islands of the sea, the regenerated heathen of Asia and Africa, all agree, and the concurrent testimony rolls with the majesty of thunder along the firmament of my soul,—“All scripture is given by inspiration of God,” “The word of the Lord endureth forever, and this is the word which by the gospel is prepared unto you.” Now I stand on solid ground, according to the testimony of man. But from the thrones of heaven, and from millions upon millions who have lived in the experience, and died in the triumphant demonstration, of the truth of the Bible, comes an appealing voice to me and to others, “O earth, earth, earth, hear the word of the Lord!” And all these myriads of witnesses, on earth and in heaven, are among the wisest, noblest, purest men and women that the world has ever seen, and their excellence is the result of the influence of the truth of the Bible. Their lives and characters embody its beneficent effects. They declare its saving and ennobling power. I see these glorious benefits of the teaching and truth and doctrine of the Bible upon my friends and neighbors. I can no longer doubt. To question would be to write myself down an idiot or a knave.

But I retreat once more into the last citadel. I say: “I don’t know for myself that the doctrine of the Bible is true; I believe it on testimony, but can I have a personal demonstration of its truth?” Yes, thank God! Jesus Christ, the Teacher come from

God, answers, "If any man will do His will, he shall know of the doctrine, whether it be of God." Here, then, is the sublime teaching that God will submit the truth of Christianity to experiment by me. I am assured that I may test it, and know whether it be from God. He promises to reveal this truth in me, and to me. He will give me a personal demonstration. It is not to be an inference, a belief, but an actual knowledge. This demonstration is to be made to my consciousness, the highest source of knowledge I can have. By consciousness I know that I exist to-night, know my individual identity; know that I think; feel, desire, love, hate, hope, fear; know when I am happy or sorrowful; know when I am disturbed, or at peace; know when I feel approbation or remorse; know when guilt pains, and when the pain ceases. My senses often deceive me, my judgment errs, my memory fails, my reason is fallible, my conscience is imperfect; but my consciousness is positive and infallible, in the knowledge of my personal experience. To my consciousness, therefore, the only infallible source of knowledge I have, God offers to make this positive demonstration of the divine truth of Christianity. I can ask no more. If I am an honest man, I will now test the truth. If I will not test it, I bulletin myself as uncandid, and not desirous of knowing the truth.

But I am honest; I want to know. The problem is simply and plain. "If any man will do His will, he shall know of the doctrine, whether it be of God." I am simply, then, to do as God directs, and I shall find the knowledge of the truth of the doctrine of salvation; and what God directs is plainly set forth in the Book. I must repent of and forsake all my sins;

I must make an unconditional surrender of my will, my affections, my soul, my life, to the obedience of the teachings of the gospel. I must trust with implicit faith in the atonement and sacrifice of the Lord Jesus Christ, who has become the satisfaction for my sins and for the sins of the whole world. "Believe on the Lord Jesus Christ, and thou shalt be saved." That is the word. In prayer I come to God, as directed in the Book, and forsaking all sin, resolve determinedly to obey God's commandments so long as I live. In the promised help of God I do surrender myself wholly into His hands, and trust the Lord Jesus Christ as my Saviour. Just as well as I know how, I do exactly what God bids me do with all my heart; and no sooner done, than what is this? There comes to my heart a strange and unknown experience. There comes to my being a demonstration that fills me with satisfaction and assurance, and peace and blessing. "Being justified by faith, I have peace with God through our Lord Jesus Christ." I am conscious of forgiveness of my sins. The peace of God fills my soul, and sinks fathoms down into my being; I have a sense of the divine love shed abroad in my heart. I am saved, and what is more, I know it. It thrills me, and I am lifted out of my former life; I am lifted into a new life, and I feel new pulses beating through my being. In my consciousness there is the evidence borne in upon me that I am a child of God. I know a change has taken place in my relations and my feelings, and in my essential character. The feeling of guilt is gone. "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit." I came to God a guilty sinner, praying for help and mercy—

■ Sinking and panting as for breath,  
I knew not help was near me;  
I cried, 'O save me, Lord, from death!  
Immortal Jesus, hear me!'

"Then quick as thought I felt Him mine,  
My Saviour stood before me;  
I saw His brightness round me shine,  
And shouted, 'Glory! glory!'

"Oh, sacred hour! Oh, hallowed spot!  
Where love divine first found me,  
Wherever falls my distant lot,  
My heart still lingers round thee.

"And when from earth I rise to soar  
Up to my home in heaven,  
Down will I cast my eyes once more  
Where I was first forgiven."

This is a glorious reality, a conscious certainty. To many, the hour and the place of God's demonstration of Christianity to them can never be forgotten. To some the precise moment is not defined, but the fact that religion is true is equally clear to them. Now, as I go on doing the will of God, my knowledge of the doctrine increases. I see I am a new man. Old things are passed away. Whatsoever of evil I once loved, I now hate, and whatsoever of good I once hated, I now love. Bad habits drop away from me like leaves in autumn; good desires, good habits, shoot forth like leaves in springtime, and cover my life with new activities. The Bible becomes a new book, prayer a delight, and the whole service of God a blessed joy. I am a changed man. The doctrine is of God, and I know it. And this demonstration is made to my consciousness, so that I may be positively certain of it. I know this doctrine is true, as I know

pain and pleasure. No man can dispute it, nor negative it; for no man can stand inside my consciousness, and feel what I feel, and know what I know within my soul. So certain and priceless is this knowledge of the truth, that I would not part with it for anything which the world holds for me. Evil men persecute me, but I suffer the loss of all things rather than surrender the glorious knowledge. I go to prison with John Bunyan, rather than stop preaching it. I stand with John Huss at the burning stake, crying, "What I have preached with my lips, I now seal with my blood." I ascend the scaffold with Hugh McKail, and cry, "Farewell, friends; welcome death, welcome eternal life." I lay my head on the block with Lady Jane Grey, rather than lose the comfort and the peace of this holy religion, which I know to be the power of God unto salvation.

Millions of men have been through the fires of persecution, thousands upon tens of thousands have suffered martyrdom, rather than deny the knowledge of the truth of Christianity. It is something deeper and richer and more precious than life itself. Glorious certainty! Blessed knowledge! I have the evidence of it in my inmost soul. Sorrows cannot drown it, losses cannot rob me of it, death cannot eclipse it. It grows surer and sweeter every day. In this triumphant certainty, I'll live and die. I wonder not that a presiding elder, not long since, of the Newark Conference, a grand, holy man, as he was dying, said to a brother standing by his side, "Tell my brethren that I have experienced and tested the truth of every doctrine preached by the Methodist Episcopal Church but one, and I know them all to be true up to this hour. I have not yet tested the truth

of the doctrine of the resurrection, but I am sure, as all the rest are true, that 'my Redeemer liveth, and that He shall stand at the latter day upon the earth, and though worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold and not another.' " There is no other system of truth but evangelical Christianity that every man may test, and experience, and know for a certainty before he crosses the river. No man can know that universal salvation is true till he gets the other side of the river; and then, if he has made a mistake, it is too late to mend it. But every man may know that he is saved now through the Lord Jesus Christ, and he will then have no mistakes beyond the river to correct. It is this evangelical, experimental Christianity which Christ says we may test and know, if we will do the will of God. What avail, then, the flippant objections of sceptics, the ribald blasphemies of the peripatetic infidel lecturers up and down our land, who confessedly know nothing of Christianity, who never have proven it, while the Christian feels its life-giving power in his own soul?

"What we have felt and seen,  
With confidence we tell.  
And publish to the sons of men  
The signs infallible.

"Exults our rising soul,  
Disburdened of her load,  
And swells unutterably full  
Of glory and of God."

Permit two or three concluding remarks:—

(1.) The first is, the grand impartiality of this truth. "If *any* man will do His will, he shall know of the doctrine." Every soul has fair play; no favor-

itism obtains. God is no respecter of persons. If man will do, he shall know.

(2.) Another remark in this same line of thought. Any man who is befogged with doubt, any man who is overshadowed by scepticism, any man who is blinded, even, by the arguments of infidelity, may have the knowledge of this truth, if he is honest enough to simply test it, as he would test any mechanical appliance or instrument which he wished to know the value of. One fact will illustrate this thought. It occurred during my ministry in Chicago. There was a gentleman in the city whose wife was a member of our church. He was a follower of Colonel Ingersoll, a devout believer, as he professed, in Thomas Paine; he was also a notorious gambler. This man laughed at religion, scoffed at the piety of his wife, mocked at the services of the church. After a conversation with him once at his home, during a great revival that was prevailing, I suggested to him to come up to meeting some night. One evening, as I arose to close the meeting, I saw him in the rear and central part of the house. I had no premeditation of what I proposed, for it was an inspiration from God. I said: "There are two classes of infidels, an honest class and a dishonest class. The dishonest sceptic or infidel would not allow you to help him to a knowledge of the truth if you could; he does not want to know it. The honest sceptic or infidel is a man who has become bewildered and befogged, and if you could show him the light, he would be glad to follow it. *If there is an honest infidel in this house to-night, if he will come forward and kneel in front of the altar, I will kneel on the back side of it, and if he will stay there in*



*an honest attitude of mind, I will stay here till the certainty of the Christian religion is demonstrated to his consciousness, and he knows it as truly as I know it.*" As quick as I had spoken, the infidel rose, walked down the aisle, and knelt in front of me. I bowed, and asked him, "Are you sincere in desiring to know the truth?" "I am, sir, but I don't believe a word of it." "All right," replied I, "I do, and the Lord does; no matter about you now." We went on singing, and perhaps thirty or forty others came to the altar. We had ten or fifteen minutes of prayer, and I prayed for him and beside him, and then we arose and sang a hymn. I thought his face looked changed, and I whispered to him, "Sir, have you experienced any change as to your belief or convictions while we have been praying?" "I have, sir." "Would you be willing to state what change has come to you to the audience?" "I have no objections, sir." I hushed the singing, and said, "This gentleman wishes to say a word." He turned around as coolly and calmly as I am speaking now, and said: "Ladies and gentlemen, when I came to this altar to-night I had doubts of the existence of God; I utterly disbelieved in the Bible, and in Jesus Christ as the Saviour of men. I cannot explain to you what has transpired, or how the change has come, but every vestige of my unbelief has vanished, and I feel a consciousness of the certainty of the truth of religion borne in upon me that is as strong as my life; and I further feel that my sins, which many of you know have been black and heinous, have all been forgiven, and I do consciously believe that the Lord Jesus Christ is now my Saviour." I have always felt that God, in His mercy, wrought that demonstration of



the sudden, illuminating, and transforming power of divine grace, to convert, change, and save an infidel, that I might never doubt, as I spoke to the hardest sinner on earth, that he could be saved from his sins. God, in His power, is able to save to the uttermost; to save every man and woman in Boston, however dark may be their sins, however deep may be their doubts. If they will do his will, they shall know the doctrine. God grant that this beautiful church, which has been brought to its consummation through labor and toil, through heroism and sublime faith, may be filled Sabbath after Sabbath, year after year, with thronging congregations, to hear from this pulpit the glorious truth that Jesus Christ is able to save unto the uttermost. And may hundreds and thousands and tens of thousands, ere these walls shall crumble, be converted to God, and here confess their faith in the Lord Jesus Christ as a conscious experience! Then shall the house be not only dedicated to God, but filled with the glory of God. Amen



SUNDAY MORNING.

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MAN A SPIRIT.

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THE REV. BISHOP RANDOLPH S. FOSTER, D.D., LL.D.



## MAN A SPIRIT.

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“What is man that Thou art mindful of him, and the son of man that Thou visitest him?”—PSALMS viii: 4.

YOU have heard the statement of your pastor that for the last three months I have been restrained from attending any service of any kind, except last Sabbath, when I came to hear my colleague preach. I have had great fear that I should not have strength for this service, for the form of my illness has especially impaired my strength of voice and my strength of brain action. If God needs my service, and it has seemed to be called for, He can give me strength. I desire your prayers that I may be able to go through the service without inconvenience or harm to myself or distress to you.

O thou Great and Holy Father, whose we are and whom we serve, this cause is Thy cause. If Thou needest us, thou canst give us strength. We look to Thee for Thy help and for Thy blessing. Amen.

I will ask your attention to some thoughts suggested by the fourth verse of the eighth Psalm, “What is man that Thou art mindful of him, and the son of man that Thou visitest him?” I will read the third verse in connection with the text, “When I consider the heavens, the work of Thy fingers, the

moon and the stars which thou hast ordained, what is man that Thou art mindful of him, and the son of man that Thou visitest him?"

Christianity is a religion of ideas. Out of ideas it proposes to develop character. It is the only religion in the world that rests upon this great and fundamental idea of character, built out of and upon truth. This principle it is that makes Christianity an aggressive system, a combative system, a destructive system. It makes war upon every system of error and falsehood that exists in the world. It rests its claim exclusively upon the ground that it is the truth, or a body of truth, and as such appeals for its preëminence and sovereignty over the human mind.

Christianity is responsible, more than any other agency, for the great and distinguishing mark of our time, the scepticism which is abroad in the world. It has enthroned this age of doubt. It has indicted every other system ; it has required every other system to give answer. It has established in the mind of men the idea that no system has a right to live that cannot defend itself ; and, thus, it has produced, the world over, the idea that any doctrine or system of doctrine, to have the confidence of men, must be able to vindicate itself to human reason. And the world, accepting that position, has now arraigned Christianity to answer at the same bar. The age has raised the question whether this religion, making these great pretensions, is able to answer the standard which it has erected; and it, in turn with every other system, is now challenged. And we are glad that it is so. Let it take its place ; let it stand upon its chosen ground ; let it vindicate itself ; let it establish

its doctrine, and then let the world bow to its Lord and Redeemer.

The three great questions which are before the world to-day have grown on this root of doubt and challenge of the Christian religion. There are but three questions which are common over all the world; they exist wherever men have come to think, in all lands, Christian and unchristian. They are: Is there a personal God? Is man a responsible spirit, and is he immortal? Has God made known His will and thought to His human children? These questions, I say, are to-day agitating the world with a spell of strange power,—the entire educated mind of the race. They are the questions in the laboratory, in the study of the philosopher as well as in the closet and library of the theologian and Christian. All men, great and small, are interested in them.

These three questions are brought to view in the text which I have read. I do not propose to discuss them. Still, they stand here, and they stand as the Trinity pervasive of the entire Christian Scriptures,—God, an Eternal Person; man, a responsible and immortal spirit; the Bible, God's revelation to His children.

“When I consider the heavens, the work of Thy fingers.” Here God is presented to us, not as some great abstract thought or impersonal power, but as a supreme person, “The work of Thy fingers, the moon and the stars, which Thou hast ordained, what is man that Thou art mindful of him, and the son of man that Thou visitest him?” I cannot, of course, discuss at this time the great question of the personality of God. It is, however, one of the most living questions of these times; it is one of the most fundamental questions; it is one that needs to be

brought more to the consideration of Christians ; it deserves some great hour on this platform, when this house is crowded, for its full discussion. I am to consider, rather, that other question, "What is man that Thou art mindful of him?"

But, first, before I approach the discussion of that question, it is proper that I should ask you to dwell for a moment, this morning, upon this other question,—Is there any evidence whatever that this great, supreme, and infinite Spirit is mindful of man, or is it a bald assumption of Christianity?

It has been stated, and it is held by many as a certain truth, that one of the great exaggerations of Christianity is the importance which it gives to man; that one of its great mistakes is the assumption that man is a special object of the divine thought, that he has any other place in creation than that which belongs to the common things of life, to the common things of existence; that this is a kind of egotism which belongs to the Christian system. I pause, therefore, for a moment to call your attention to this assumption of the text,—that man, somehow, is an object of the special thought of God; that, more than any other creature, man is in the heart of God; that what Christianity assumes is truth; that the universe is for man, that man is the microcosm, the universe in its significance and meaning; that, as such, man is always preëminent and supreme, and that all God's ordering, in providence and in creation, is in the interest of man.

It is not to be wondered at that this assumption of Christianity should excite our surprise. When we look at man, when we see his apparent insignificance, how he dwindles into absolute nothingness when we



contemplate him as an individual in comparison with the other great existences, we can but wonder that He who has lived from eternity, He by whose power the heavens are spread out, He who is the Father of all, He whose immensity of life and power and activity transcends all imagination, He who lives in these great depths of time and space, holding all worlds in the grasp of His hand, that He should ever have thought of this insignificant child of the earth, much more that He should have made him to be supreme in his position. The words of David have been the words of many thoughtful minds : "When I consider the heavens, those vast, resplendent realms above us, the moon and the stars, those luminaries of the night, and the sun, that great luminary of the day, when I think of this vast system, What is man that Thou art mindful of him ?"

Had David lived in our day, there would have been much more emphasis in his question. The universe upon which he gazed was but an atom, a span. The stars meant nothing to David, except that they were luminaries of the night, flickering specks of light upon the sky. We have come to know that each one of those stars is a mighty orb ; we have come to know that the luminaries upon which we gaze are all of them vastly larger than the world upon which we live. David's eye gazed upon two or three thousand of these luminaries, and no more. We have an eye that sweeps two thousand times deeper into the abysses of space, and gathers within its embrace five thousand million such bodies. Our universe spreads out, in magnitude and extent, infinitely beyond anything David ever saw or ever dreamed ; and we have hints of realms of sidereal

heavens and objects of life vaster than that yet brought within our reach. Still, with all this vast sweep, we stand before the universe, and proclaim that more than of all this, God thinks of His human children upon the face of the earth.

And, now, to show that this is so, I ask your thought just for one moment, that it may not rest in mere assumption, but on the grounds of reason under which we all have a right to believe.

How do we find out what is supreme in the thought of any thinking being? So far as we know, thought is confined to beings like ourselves, to the great presiding personal God who made the universe, and, by revelation, we have the persuasion and belief that it extends to similar beings in another world. How do we find out what is the thought of a man, what is supreme and uppermost in his mind, except by observing what he does? It is the act that tells the thought. We have no eye by which to discern personality at all. We have no power by which to penetrate the arcana of mind, and see what is going on there. We look at the movements of men, and judge, by what we see them do, what they think. We are able to translate from the outer expression to the inward feeling and the inward thought. And it is so when we come to meditate on God.

No eye hath ever seen God. He is invisible; He hides Himself in the depths of obscurity. We go forward, and we cannot find Him. We go backward, and we cannot find Him. But we find the tokens of His presence everywhere. Heaven and earth are full of His glory. He hath written His name upon everything, but hath He done no more than in-

scribe His name? Hath He given no intimation whatever concerning what is the deep thought of His heart or of His mind? Is it impossible for us, by observation and study, to get hold of the trend of His mind, to see what He means in laying the foundations of the universe and in building it along the ages and administrating over it? Is it impossible for us to come to any understanding or reason as to what He means by all this great movement? I think not. I think we are not to be shut up simply to the spoken revelation. He hath so revealed Himself that we may understand something of His mind.

Science declares the great fact that originally, at the beginning, God's first out-go, His first movement, was to create the atomic substance of which worlds are made. It is pretty clear, and we have satisfactory evidence of reason, that the first great fiat spread the abysses of space with mist of things,—mere elements. If we ask why this creative fiat, for there must have been a reason, if we linger long enough, we shall find the answer; we shall find these infinitesimal atoms rolling themselves up into great orbs, and taking their stations at relative distances from each other and performing certain motions. If we still ask, Why this spectacular display, glorious, magnificent, wonderful? we are not able to answer at once. But, if we linger awhile, we see what was the object. The earth on which we live modifies its temperature, it clarifies its atmosphere, it revolves around its solar centre, its hills are piled up, its valleys are spread out, and its seas; there comes a day in its history, perhaps millions of years after that fire-mist was first created,—for God is in no hurry, He builds for eternity and not for time, and takes ages for a single

movement, — there comes a day when we stand and look out over the surfaces of our world, and it becomes carpeted with beautiful green; vegetation springs from its hills and valleys, trees lift themselves up and wave in its atmosphere, and the earth is covered with beautiful verdure and flora. Now, we say, we understand what all this movement meant. We see the trend of this mighty Worker: He made the world for beautiful trees and plants. So much appears.

We wait a million years, it may be, and a change has come again. There are new atmospheric and thermal conditions, and some beautiful morning we awake, and find the air about us thrilling with notes of music, and the earth about us alive with the motion of animal life; birds and beasts have come to live upon this flora and this vegetable fibre. And now, we say, we see what the great Mover means, what was in His thought when he laid these foundations. We have the evident trend of the movement.

But we wait a million years more. It is a great and beautiful day, the heavens are full of brightness, the earth thrills with the ecstasy of life, it is a supreme moment in its history; and, as we gaze, we see the result when the fiat of God kisses the earth again, and man stands forth upon its surface, and all things bow down and do him reverence. The beasts of the field, the gorgeously plumed birds of the air, the finny tribes of the sea, all elements of nature, congregate about him, and call him lord and master of this beautiful world. And now, we say, we see what the Great Father meant when He laid these foundations, when He piled these mountains, when He called forth this vegetable magnificence, when He created animal life: He meant it

for His child, He was building a home for man ; and all things in it, the mines in the mountains, the mineral wealth of the world, everything which will be for the service and comfort of man, shows what God was thinking about these millions of years. Like as a father gathers fortune and builds a home for his beloved child, and spends his wealth and spends his energy for her and for her bridal day, so our Great Father spends the energies of His almightiness, of His infinite love, to prepare a home for man, that he might dwell in comfort and might come to a glorious estate.

But I cannot dwell longer on this. I pass, now, since we see that this was God's ultimate thought, to consider what there is in man that justifies this great outlay of thought and love. Why should He have thought of us? Why should we have been in His heart? Why we, more than other things about us? What is there in us that He should have set His love upon us, that He should have taken us to His bosom, and kissed us, and said, "Thou art my child"? What is it? This is the greatest question before this age. It is the supremest question that can ever come to man.

If we take the vulgar view of mere sense, it is impossible to explain it. There are those who see in man simply what they see with the eye ; and I undertake to say that he who cannot see anything else in man than what he sees with his eyes can find no explanation of the mystery of God's dealings. There is nothing in man, that comes to the observation of sense, that is of special dignity or worth. It were a vain egotism for us to set up any pretence of pre-eminence of any kind upon the ground of what appears

to the senses. In our vanity, we are prone to conceive ourselves as the last and most exalted of organisms. It is not all vanity; we are, doubtless, the topmost rank; scientific evolution, which mostly means scientific inconsequence and nonsense, places us at the top of this great rank of successive creations. But, if we stop with what is seen of man, there is no possible vindication or ground for the assumption or explanation of the fact that God places special value upon man. There is not a beast on the earth that is baser or more degraded in its physical condition than man is as a physical being; not one has more ignoble lusts, more degrading passions; not one that is not his equal in everything that pertains to this external nature of man. There is nothing in it but shame and degradation, if it be left to itself.

The answer, therefore, must be that it is not man as we see him, not the thing that we see, that God gives such preëminence. If He has arranged the world as He has, all its elements and all its conditions for the comfort, for the support, for the healthy development of that which is seen, it is not because He cares anything about it, not because there is anything in it, merely in itself considered, of special importance; but it is because it is but the servant of man. It was made for man and is not man. It belongs to the great realm of things that were made for God's child; it is a thing that helps him, through which he goes out into consciousness and life and power; it is a part of that great material organism in which God births His children, in which they take their life, that through it they may grow to be like Him.

Man is like his Maker. God has never revealed a

greater truth, one more supremely indicative of the fundamental fact of a revelation, than when He said, "Let us make man in our likeness, after our image." Man is God's prototype, made in His likeness, made in His image ; man is God's child. All other things are God's things, God's creations ; man is God's outbirth, His child. He can come into his life, He can think his thoughts, He can feel his feelings. Man is invisible, like his Maker. No man ever saw man, or ever can. Like his Maker, he hides behind things. We see him when he comes out into action, when he comes out into thought, in the words he speaks, in the movements he makes. In these we see the evidences of an invisible spirit that man is.

May I dwell for a moment on this great theme ? O thou eternal Father, speak this day thy great truth ! Man, I said, is an invisible potency. He is that being unknown to himself, alas ! alas ! so often unknown to himself. In his blindness he confounds himself with externalities, with things. But he is the imperial being who, dwelling in a body, commands a body, uses a body, takes a body to do his will and his service. He is that strange being who sits there somewhere, he cannot tell where or how, and thinks, rises by sheer personal energy into the great realm of truth, and sees—sees things, sees God. He is that mysterious being, that, sitting there in the invisible chamber of his home, he knows not how or where, does things ; that puts forth power, that wills and creates ; that takes the body, and bids it go and do his bidding like a slave ; that looks out, and feels the wonder and ecstasy of the inexplicable mystery of life, and tells the body to create and construct for him. He is the master who sits enthroned over his



body and over the world, and through them rises up, and looks into the face of God, and says, "My Father, my Father!" and falls down and worships Him. That is man, and that is what God meant when he created man.

He begins at nothing; born of a woman, born in weakness; born without a thought, born without a feeling, born without a will; born in human flesh, cradled upon a woman's breast in unconsciousness; lying there, slumbering in the integuments of flesh and blood, till some day, shortly after his birth, he begins to feel his way outward and upward, begins to unfold what is in him. A smile comes over the baby's face: it was like a face of wax before, there was nothing in it. Every mother knows, loving her child as she does, that there comes a day when, through that vacant eye, there streams a light of recognition, a look, an expression, and a soul is seen standing at the window,— a soul with a question, a soul with an inspiration. And then that little soul, when it has rolled its eyes with wonder and astonishment for a day or two, begins to move the trembling and uncertain hand of infancy, and lifts it up and grasps at something, and lays a velvet touch upon a mother's face, and smiles back and laughs. It is a soul just born, a soul coming into life, a man rising up. And for what? Where shall he go? What shall become of him? What is it that God has made and put in his little breast? An immortal inhabitant of Eternity, whose birthright is eternal growth, the very idea of whose existence is extension and unfolding forever and ever, growing into the likeness and image of God, gazing upon the face of the Great Eternal, as it is mirrored in stars and suns and earthly existences, and



changing from glory to glory as it sees the Divine Image. That is man as God made him, and as God intended him to be.

Now, I have only strength for a thought or two more that I would leave in your hearts. Oh! that this truth that I seek to develop may go into your souls, and make you understand what God meant — what it is to be men and women, what privileges and birthright we possess, and why it is that God made heaven and earth for man! I have said that his peculiar quality is that he abides.

Nothing else abides. God abides, man abides: things sweep by and sweep away. In the march of time every sun will dim its splendor and every star will flicker out. God and man alone abide for eternity, they have qualities of permanence; and herein is one of the proofs of the study I have put before you — that man is not this visible form, but that he is the invisible inhabitant of the form. This form passes away, passes away day by day. It is not in death alone, but every day of life it is dissolving. We wear a different coat of flesh than that we did six or seven years ago, every atom of our old body has gone out into the great world of inorganic nature; all its elements perish and pass away. The body is taken down and destroyed, but we stay. We are not taken down, we abide through the years, and, standing on the needle-point of this hour, we look back over the fifty years that are passed, and gather all its life, all its experience, all its thought, into a single glance. We who are here to-day are the same as we were then; we trod these hills and valleys fifty years ago; we looked on other forms, that have gone by and disappeared; and we, through all these years,

have steadily gone on, losing nothing, keeping all, gathering more, growing as we advanced. Thus we are to march through the eternities, through the eternities, through those far-off years of immeasurable time; and some day, a thousand million years from now, we are to stand, as on some mighty mountain, and look down over all the wasting years, and gather up all our experiences, all our great thoughts, into a single glance; and, standing there before the face of God, almost gods ourselves, throwing the crown of our glory at His feet, we will ascribe majesty and might and dominion to Him.

O brothers, that is what man is. Not the drudge of to-day; not the form that goes with weary feet to the busy market; not the form that bends behind the counter; not the toiler, with hard hand and bronzed face. Man is the angel in the human breast, born of God, born in the image of God, born to live with God forever. We adore and worship the great God who had it in His heart to build us out of nothing, and to touch our souls with the breath of His own life, that we might be lifted out of time into the glory of His fellowship forever. Brothers, may God pour His spirit upon you, and to-day and henceforth make you to know the greatness of your privilege!

SUNDAY AFTERNOON.

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THE GLORY OF THE LATTER HOUSE.

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THE REV. BISHOP JABEZ P. CAMPBELL, D.D., LL.D.



## THE GLORY OF THE LATTER HOUSE.

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"The glory of this latter house shall be greater than of the former, saith the Lord of hosts : and in this place will I give peace, saith the Lord of hosts."—HAGGAI ii: 9.

THE prophet Haggai, it is probable, was born in Babylon in the time of the captivity. He appears to have been the first prophet sent of God with a message to the Jewish people after their return from Babylon to their own land. The message sent by him was to encourage the Jews, who had returned, to go forward in the work of rebuilding the temple of God at Jerusalem, the foundation of which was laid after the issuing of the decree for that purpose by Cyrus, King of Persia, in the first year of his reign, 536 years before the coming of Christ.

At that time the seventy years of captivity, foretold by the prophet Jeremiah, had ended. When their enemies who dwelt in the land had knowledge of the decree of the king for the rebuilding of the temple at Jerusalem, and that he had ordered material to be given for that purpose, also had given them the vessels of the house of the Lord with everything else necessary for the rebuilding and furnishing of the temple, they raised objections, withstood them, and brought an influence to bear upon the king himself, sufficient to cause another decree to be issued which compelled the people to cease from building, even

after the foundation of the second house of the Lord was laid. So great was the influence brought to bear against them, upon the kings, that Zerubbabel, the son of Shealtiel, the governor, and his brethren, and Joshua, the son of Josedech, the high priest, and his brethren, were so disheartened, that, after abandoning the work, they made no further attempt to continue the building until the second year of Darius, King of Persia, 520 years before Christ.

In the sixth month of that year, we are told that the word of the Lord came to Haggai, the prophet, unto Zerubbabel, the governor, and to Joshua, the high priest.

By this word of the Lord, Haggai reproved the people for neglecting the building of the house, and urged them to build. He promised assistance from God to help them in going forward with the work.

When they had received the message of the Lord, through this prophet, then Zerubbabel, the governor, with Joshua, the high priest, together with all the people, obeyed the voice of the Lord their God and the words of Haggai, and they came and did the work in the house of the Lord. When they had begun the work again, the prophet encouraged the people with the promise that a greater glory should come to the second house than had been in the former.

The house which was built by Solomon, the king, had been the earthly residence of Jehovah for a period of four hundred years. Here dwelt the Holy One of Israel, in a sense in which He did not dwell in any other place upon the earth.

It was in the heart of David to build a house for the Lord, and he resolved to do so. This he did when

he found himself dwelling in a beautiful palace, built of the cedars of Lebanon, and surrounded by a royal court, with every other dignity and comfort becoming his kingly estate. As he looked from his palace on the old and dilapidated tabernacle which was built in the days of Moses ; which was with the children of Israel during the forty years' sojourn in the wilderness ; with them when they conquered and took possession of the land of Canaan, the promised land ; with them in all of the wars for that conquest ; with them during the reign of all the judges down to Samuel ; with Samuel forty years ; with Saul, the first king, forty years ; and with David himself forty years,—in all, from the time of its building, a period of more than four hundred years,—he said, "I will not give sleep to mine eyes, nor slumber to mine eyelids, until I build God a house." So said David to Nathan, the prophet. Nathan was pleased, and approved of the good resolution of the king, and departed from his presence until the next morning.

In the morning Nathan returned, and again told the king that his purpose to build a house for the Lord was good, but that nevertheless he was authorized by the Lord to say unto him that he should not build the house, for the reason that he had been a man of war, and had shed much blood. But the Lord had promised that he would give to him a son, a man of peace, filled with wisdom and understanding for the work, and that he should build that house. However, he informed David that he had permission to gather materials for the building of the house, all that was necessary, or the means to purchase the materials. And the Lord also promised David that He would

give to him the pattern, and that He would give to his son Solomon the wisdom to build the house after the pattern given to him.

All this was fulfilled to the letter ; the house was built, finished, and dedicated to the service of Almighty God.

At the dedication, the house was filled with the glory of God when the divine presence took possession of it, just as it did when the tabernacle was finished in the wilderness, and dedicated to the service of Jehovah.

Solomon's temple was a building of wonderful magnificence. It was an object of taste, beauty, and sublimity ; and thus it is said, " Beautiful for situation, the joy of the whole earth is Mount Zion, on the side of the north, the city of the great king." " God is known in her palaces for a refuge. Walk about Zion, and go round about her ; tell the towers thereof ; mark ye well her bulwarks ; consider her palaces, that ye may tell it to the generations following. For this God is our God forever and ever. He will be our Guide even unto death."

All this has been said, and very much more might be said, concerning the glory of the former house.

In the first temple or house of the Lord, there were to be seen several things which were never seen in the second temple. Among these we may name the ark of the covenant, which contained the two tables of the law written with the finger of God ; there was Aaron's rod that budded ; the Urim and Thummim ; the pot of manna ; the sacred fire which fell from heaven ; and the mercy seat ; above it stood the cherubim, over which appeared the heavenly shekinah, or manifestation of the divine presence, in the most holy place, —all of



which were types and shadows of good things to come.

But, alas! alas! for the sins of the people, for their iniquities, and often-repeated violations of the laws of God; their wonderful proneness to idolatry; the serving of the gods of the nations round about them, against which the judgments of the Almighty for many generations had been threatened.

Their beautiful house was destroyed and razed to the foundations of it; their magnificent temple burned with fire; the walls of the city were thrown down; their houses burned; their kings, their princes, and their nobles were made captive, and carried to Babylon in chains. By the rivers of Babylon they sat down in sadness and silence. Their enemies tauntingly said unto them, "Come, Jew, sing us one of the songs of Zion!" I hear the pious Jew saying, while his eyes were turned toward the Holy Place of Jerusalem, toward the mount on which the house of the Lord had stood, "How can I sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning; let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy."

As we have said, the time prophesied by Jeremiah had now expired; the seventy years were accomplished, and the Lord had "turned again the captivity of Zion." The writer of the one hundred and twenty-sixth Psalm refers to the event of their return in this beautiful language: "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing; then said they among the heathen, the Lord hath done great things for them.

The Lord hath done great things for us, whereof we are glad."

Josephus, speaking of the second house, says: "It is a work the most admirable of any that had ever been seen or heard of, both for its curious structure and its magnitude; and also for the vast wealth expended upon it, as well as for the universal reputation of its sanctity."

All this, and very much more, has been said concerning the temple which was built by Herod the Great,—that temple concerning which the Jews had said to the Saviour it had been forty and six years in building. It indeed was large, strong, and in its arrangements and furnishings magnificent; But that was not the glory to which the prophet referred when he said that "the glory of this latter house shall be greater than of the former." A shadow is never equal to that of which it is a shadow; a type never is, nor can be, equal to the antitype. The law given by Moses was a type, and only a shadow, of good things to come by and through the Gospel of Christ. Christ is the ark of safety to all of His followers, and for all who will follow Him. As the people were led through the wilderness, guided by the presence of the angel Jehovah, with a pillar of cloud by day and of fire by night, for forty years, so Christ leads His people through the wilderness of this world, by a pillar of cloud by day, and of fire by night. His word is a lamp unto our feet, and a light unto our pathway. Christ appeared in the latter house as the way, the truth, and the life,—the light which lighteth every man that cometh into the world.

In this latter house there appears, instead of Aaron's rod that budded, the rod and staff of Him

who has promised that He shall comfort the believer in the valley of the shadow of death ; instead of the pot of manna, in the second temple there appears One who says, "I am the bread of life" ; and as an antitype of God's provision for His famishing people before even the building of the former house, instead of the smitten rock in the wilderness, of which the people who drank afterward died, we have in the latter house One who said to the woman at Jacob's well in Samaria, "If thou knewest the gift of God, and Who it is that saith to thee, Give me to drink, thou wouldst have asked of Him, and He would have given thee living water." And upon another occasion, it is said of Him : "On the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink ; he that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. This spake He of the Spirit, which they that believe on Him should receive."

In this latter house we have that which excels in glory the Urim and Thummim, or the symbol of light and perfection. We have Christ revealing Himself as the light of the world, the desire of all nations, in the Holy Spirit who cleanses, purifies, and makes perfect all who will receive Him, the Spirit of truth which guides into all truth. In the latter house, instead of a cloud of glory above the mercy seat which represented the divine presence, we have God manifest in the flesh, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. In Him the Godhead dwells bodily. He appears in this latter house as prophet, priest, and king. As a prophet, He spake as never man spake. As a priest,

He made an atonement for our sins by offering Himself as a sacrifice. He appears as a king reigning in the hearts of those who believe on Him. The glory of the latter house will appear greater than the former when we consider the character, the work, and the present and future position of the Son of God, the blessed Redeemer, in this latter house. In the context it is said: "Thus saith the Lord of hosts, 'Yet once it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come, and I will fill this house with glory, saith the Lord of hosts. The silver is mine and the gold is mine, saith the Lord of hosts.'" Then follows the declaration that "the glory of this latter house shall be greater than of the former, and that in this place will I give peace, saith the Lord of hosts."

In order to be better understood, let us briefly consider the character of Him who is the desire of all nations. His name is Wonderful—He is called the seed of the woman; the seed of Abraham; the hope of Isaac; the prophet of Moses; son of David; the son of a Virgin. Isaiah is very bold, and says of Him, "For unto us a child is born, unto us a son is given, and the government shall be upon His shoulder, and His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of His government and peace, there shall be no end. Upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever." Again, he says, "And there shall come forth a rod out of the stem of Jesse and a Branch shall grow out of His roots, and the spirit of the Lord shall

rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord."

When our blessed Lord entered upon the work of His ministry, it is said, "He came to Nazareth where He had been brought up, and as His custom was He went into the synagogue upon the Sabbath day, and stood up for to read, and there was delivered unto Him the book of the prophet Esaias, and when He had opened the book He found the place where it was written, The spirit of the Lord is upon me because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And He closed the book and gave it again to the minister and sat down. And the eyes of all them that were in the synagogue were fastened on Him, and He began to say unto them, This day is this scripture fulfilled in your ears."

Thus we see that the prophecies to which we have referred all centre in our blessed Lord and Saviour Jesus Christ. According to His own statements, He is the desire of all nations, the Lord of hosts. His kingdom will come, and His will will be done in earth as it is in heaven.

His knowledge is perfect, lacking nothing. Three several times Peter denied Him, as Christ had before told him that he would do. During one of the last interviews He had with His disciples before He ascended to heaven, He said to Peter three several times, "Lovest thou me more than these?" Peter was grieved at heart because He said the third time to him, "Lovest thou me more than these?" And he an-

swered Him, saying, "Lord, *Thou knowest all things.* Thou knowest that I love Thee." He saith unto him, "Feed my sheep." His wisdom exceeds all of our conceptions. "It is as high as heaven, what canst thou do? Deeper than hell, what canst thou know?" The length thereof runs through eternity, and the width encompasseth the universe. "If I ascend up into heaven, Thou art there. If I make my bed in hell, behold, Thou art there." His power is unlimited. It is not possible for the human understanding to comprehend the limits or extent of the power of God, and Jesus Christ, the Son of God. He upholds all things by the word of His power; He spreads out the heavens with a span; He measures the sea in the hollow of His hand, and hangs the earth upon nothing. His nature is perfectly holy. Of Him, and Him only, can it be said, He was holy, harmless, undefiled, and separate from sinners. He never had an evil thought; He never spoke an evil word; He never did a wrong deed; His compassion was full for all humanity. "It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." Covering the race of man, and every individual member of the race, without a single exception, from Adam to Moses in patriarchal ages, and from Moses to Christ under the law, and from the coming of Christ to the end of the world under the Gospel dispensation, He is full of pity and compassion for all of the human race.

For a moment, let us look at the work of Him who is the desire of all nations. He fulfilled the law, and thus made it honorable. No man beside Him did ever fulfill it. He made an atonement for sin; being put to death for our offences, and raised again for our

justification. Let this truth be told throughout earth's remotest bounds. He tasted death for every man, when He died upon the cross. When Christ died, salvation flowed from that cross in two ways,—from the cross to the beginning of the world, and from the cross to the end of the world, embracing the whole human family from the beginning to the end of the world, without an exception. So much for the extent of the atonement, the benefits of which are offered to all them who believe this glorious truth; for he that believes shall be saved, but he that believeth not shall be condemned. There is no salvation for the finally impenitent, but all things are possible to him who believes. He conquered death, and by His resurrection He became the first fruit of the resurrection of them who sleep in death. Christ must reign until He has put the last enemy under His feet. The last enemy that shall be destroyed is death. The destruction of death by Christ signified two things,—first, last in point of difficulty; secondly, last in the order of time.

He appointed a gospel ministry to supersede the ministry of the Jewish church, as it was under the Mosaic economy. After His resurrection He ascended into heaven, where He now appears in the presence of God for us. He is our Great High Priest; for He is the propitiation for our sins, and not for our sins only, but for the sins of the whole world. After His ascension into heaven, according to His promise, He sent down the Holy Spirit to enlighten, cleanse, purify, and guide us into all truth,—that Spirit which is the Comforter; the Holy Ghost, who, according to His promise, is to abide with us forever.



Let us consider the present and future position of Him who was the desire of all nations,—the Lord of hosts. We believe the Scriptures, and can repeat with confidence from the “Apostles’ Creed,”—“He ascended into heaven, and sitteth at the right hand of God, the Father Almighty, and from thence He shall come again at the end of the world, to judge the quick and the dead.”

In a spiritual sense, the former house was the Old Testament church, or the church under the first covenant. The latter house signifies the New Testament church, or the church of the new covenant, which God, by the mouth of all the prophets, promised to establish when Christ should come. But Christ has come at the end of the law for righteousness.

Of the Mosaic economy, we are distinctly told that it was the shadow of good things to come; under it, there was the tabernacle, containing two distinct departments in the one tabernacle. First, there was the holy place, which represents the visible church upon earth, composed of all believers, or followers of Christ upon the earth; and secondly, in it was the holy of holies, or the most holy place, representing heaven itself, the final abode of the saints, or the invisible church.

The apostles say to the visible church, Ye are God’s house, ye are God’s building. The church of God is called His house in 1 Tim. iii: 15, where it is said: “That thou mayest know how to behave thyself in the house of God, which is the church of the living God.” Again, in Heb. iii: 6, it is written: “But Christ, as a Son over His own house, whose house are we.” In this house the promise is fulfilled that “I will give peace in this place.” That is to say,



God promises that He will give peace to believers in the visible church, unto all who believe on the name of the Son of God. We have no reason to doubt that such was the meaning attached to the promise, that "In this place will I give peace, saith the Lord of hosts."

Nothing can be more morally certain than this,—that the prophets foretold the establishment of the Christian Church by Christ and the apostles, and the universal spread of the Gospel. Such was the meaning of the predictions of the prophets, when they said: "It shall come to pass in the last days that the mountain of the Lord's house shall be established in the tops of the mountains, and it shall be exalted above the hills, and all nations shall flow unto it. And in that day there shall be a root of Jesse which shall stand for an ensign of the people; to it shall the Gentiles seek, and His rest shall be glorious." The Apostle Peter and his companions so understood this matter upon the day of Pentecost, when the Holy Ghost descended and sat upon them as cloven tongues of fire, at which time Peter applied the prophecy of Joel, in the memorable discourse that he delivered upon that occasion, and said: "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And on my servants and on my handmaidens I will pour out in those days of my Spirit, and they shall prophesy. And it shall come to pass, that whosoever shall call upon the name of the Lord shall be saved."

The world, religiously, was in two great classes,—

Jews and Gentiles. To Peter was given the keys by which the kingdom of heaven was opened to the Jews at Jerusalem, and to the Gentiles in Cæsarea, the Spirit attesting the genuineness of the work in both instances; and before the close of the apostles' days, both Jews and Gentiles were brought within the one Christian Church.

We are told that devout men from every nation under heaven—that is, as we understand it, throughout the then known civilized world—were present on the day of Pentecost, and heard Peter's first publication of the Gospel under the new dispensation. Within a period of less than forty years, the Gospel was preached in Asia, Africa, Europe, and the isles of the sea, and particularly throughout the Roman Empire, which extended over, perhaps, one third part of the land surface of the then known world. The Lord added unto the church daily such as should be saved. Their numbers were increased, not only by hundreds and thousands, but by thousands of thousands. From that time until the present, the church of God has been growing and increasing both in numbers and strength, until now she spreads out her wings towards all the ends of the earth. We live to see the stone cut out of the mountain without hand, becoming a great mountain, and filling the whole earth. We live to see the fulfilling of those predictions, or utterances, of the prophets which point toward the coming of the kingdom of the Lord, which shall succeed all other kingdoms, and which shall fill the whole earth.

We have no good reason for not believing, from what our eyes have seen and our ears have heard, that the kingdoms of this world will ere long become

“the kingdom of our God and His Christ,” when and in which Christ shall reign triumphantly, glorious king over the whole earth. We are living in the times when the prediction is beginning to be fulfilled, that swords shall be beaten into ploughshares, and spears into pruning hooks, and “nation shall not lift up sword against nation, neither shall they learn war any more.” When all of these and many other predictions relating to the same triumph and peace have had their complete fulfilment, as they will have, upon this earth, then shall we realize the truth that the glory of this latter house hath been greater than that of the former.

There is an invisible church of which the Saviour says: “In my Father’s house are many mansions; if it were not so, I would have told you; I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also.” That is heaven itself, the most holy place. “In the world,” said He, “ye shall have tribulations, but in me ye shall have peace,” and this, He said, because “the meek shall inherit the earth and dwell in it forever,” and there shall they delight themselves in the abundance of peace. There their “peace shall be as the river, and their righteousness as the waves of the sea”; sorrow and sighing shall all be done away; “God shall wipe away all tears from their eyes, and God Himself shall dwell with them and be their God and they shall be His people.” “It doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is.”

“There we shall see His face,  
And never, never sin;  
There, from the rivers of His grace,  
Drink endless pleasure in.

“Yea, and before we rise  
To that immortal state,  
The thoughts of such amazing bliss  
Should constant joys create.

“The men of grace have found  
Glory begun below;  
Celestial fruit on earthly ground  
From faith and hope may grow

“Then let our songs abound,  
And every tear be dry,  
We're marching through Immanuel's grounds  
To fairer worlds on high.”

Sin may afflict us for a season, but sin is not of God, and must perish. It was a heathen philosopher who said of nature's God:—

“No evil can from  
Thee proceed,  
'T is only suffered,  
Not decreed,  
As darkness is not  
From the sun,  
Nor mounts the shades  
Till he is gone.”

If a heathen could arrive at such a conclusion, derived from the light and study of nature alone, what faith ought a Christian to have? It must soon appear that sin itself shall die. God, in the government of the world, both physical and moral, brings light out of darkness, and good out of evil. The

crucifixion of the Lord of life and glory was an evil, the greatest, perhaps, ever known after that of the fall of man. By that evil the hope of the church was taken away for a season, but the greatest possible good was the result afterward ; and hence the apostle Peter saith : "Blessed be the God and Father of our Lord Jesus Christ, which, according to His abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for you." By the persecutions of pagan Rome, the spread of the gospel was much hindered for a time ; thousands of faithful men and women were made to suffer, and in varied forms were put to death, because they earnestly contended for the faith which was once delivered to the saints. But through the triumphs of the cross of Christ, Christianity became the religion of the empire, with a Christianized emperor at the head of the church ; and though church and state became united under this national espousal of the new faith, that evil wrought itself out in righteousness.

The natural result of such a union was that vital piety was brought to a low ebb, while nominal Christianity became wealthy, proud, haughty, and cruel beyond description. We have heard it said that sixty millions of Christians became martyrs for the faith, but the very blood of the martyrs was made the seed of the church. As the result of the corruptions of papal Rome, we have the Reformation under Martin Luther and a host of other reformers, raised up under God for that purpose. If the church of the Reformation became contaminated, formal, cold, indifferent, dead, spiritually dead, as a result of this

deadness, God raised up such men as Wesley, Fletcher, and Whitfield, and others in Europe, Edwards, Asbury, Allen, and others in America, through whose indefatigable labors and earnest preaching again of the doctrine of justification by faith only, we have "a revival of primitive Christianity in earnest," bringing us to these days of moral agitation and general reformation. And still the work of God goes on. The spirit of Christianity presses out into the byways and highways to effect the renovation of all our people, and national vices and crimes are eradicated by its power of influence. "Slavery, the sum of all villanies," makes its appearance in the new world, upon the American continent, side by side with New England puritanism; and these two spirits enter into deadly conflict for a period of two hundred and fifty years. Dark, dark indeed, and most cruel, were the days of slavery and the African slave trade, but the light of truth and the doctrines of the cross have triumphed, and slavery has perished. It was always a curse, it never was a blessing. But God hath made the wrath of man to praise Him. To-day, as a result of the triumphs of light over darkness, truth over error, and the Gospel over the power of sin and Satan, slavery sleeps the sleep that knows no waking. The white, the black, and the red are freemen, and we are met here to-day as men and brothers. There is no more distinction on account of race, color, or previous condition of servitude. We have come to the acknowledgment of the fatherhood of God and the brotherhood of man. What could have forced this marvel of grace upon us but the spread of the truth of the Gospel of Christ and the infusion of the

principles of that higher civilization which has its foundation in the word of God? The glory of the latter house hastens upon us. When peace on earth and good-will to men are accomplished, the glory of the latter house will have fully come. My prayer to God is, that we may all become partakers of that peace which bringeth to all joy, unspeakable and full of glory. Amen.





SUNDAY EVENING.

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THE GOSPEL LEAVEN.

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THE REV. W. F. MALLALIEU, D.D.



## THE GOSPEL LEAVEN.

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“Another parable spake He unto them; the kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened.” — MATTHEW xiii: 33.

THE most wonderful teacher this world has ever known was of all others the simplest. The common people heard him gladly, and for this reason, among others,—that they understood Him. Especially in plainness and directness, He spoke as never man spoke either before or since His time. He found sermons in stones, the withering grass, the lily of the field, the almost worthless sparrow, the domestic fowl, the toiling husbandman, the patient, watchful shepherd, the careful housewife, the devoted father, the loving mother; and many, very many of the most common things and events and persons associated with the daily life of all the people served Him for illustrations of the deepest and tenderest truths.

The chapter from which the text is taken shows how aptly the Lord Jesus seized upon the most common events to impress important truth. He was in the presence of agriculturists, and possibly, nay, probably, men were scattering seed broadcast in the fields near at hand; so we have the parable of the sower and the seed; the parable of the tares; the parable of the mustard seed. And may it not be possible that among his auditors there were many women, for

many women followed Him and accepted His doctrine? and turning to them, He introduced a parable that was founded upon one of the most frequent of household duties. Every woman in the company was interested in an instant. Here was something that had relation to what was entirely familiar to her. With her own hands she had prepared the leaven, with her own hands she had measured the meal and had mixed the various ingredients required for bread-making, and she knew how the process of fermentation had gone on until every particle of the meal had felt the leavening influence; and now the Great Teacher enters the domain of woman's most ordinary toil, and finds there an illustration worthy of record on the pages to be read by all generations.

"The kingdom of heaven" is a form of expression often employed by Jesus. It seems to be synonymous with the Gospel, which we understand to be the proclamation of essential truths and principles designed to bless and benefit mankind.

By the kingdom of heaven we sometimes mean Christianity, which is at once the summation of divine doctrine, truths, and principles, as a system of theoretical and practical belief, and at the same time is a personal, intellectual, moral, and religious development of the individual, and so of nations, since nations are only the aggregation of individuals.

Doubtless, when Christ used the phrase "kingdom of heaven," He had broader and more comprehensive views of what constituted its theory and practice, its nature and results, its origin and end, than we have ever dreamed of possessing, even when we have come to our grandest conception of the Gospel or of Christianity. He saw all the conflicts and triumphs of

the almost two thousand years that have passed since He spoke ; He saw the glory of these latter days in which we live ; and still gazing down the unmeasured vistas of the future, He saw the time when all the nations of the earth should become His possessed inheritance, and the knowledge of God should cover the earth, and all the redeemed world be blessed with the full fruits of the gospel of peace. But instead of trying to describe in lofty and eloquent periods the kingdom of which He spoke, He used one of the most homely illustrations that could possibly be found, and yet one that is as frequently employed in regard to the pervasiveness and power of moral and spiritual ideas as any on the lips of men. The text invites us to the consideration of two thoughts most obviously growing out of the similitude or parable which it includes.

1. The universality of the system of faith and experience known as Christianity.

2. The efficiency of Christianity.

It is certainly a most remarkable fact that, notwithstanding the peculiar segregation of the Jewish people, in a most inaccessible country, and notwithstanding their extreme race bigotry, and their strange exclusiveness, there is yet manifest in all the records of the Old Testament a purpose on the part of God to provide the possibility of salvation for the whole world. In fact, from the tenor of the first promise given to our first parents down to the last recorded utterance upon the subject in the Scriptures of the Jews, it is easy to see that it was not the design of God to limit His love and mercy to any particular nation or race. "In thy seed shall all the nations of the earth be blessed" was an all-exclusive

promise, that reached to the last and remotest family of humanity.

And yet there were reasons why God should call Abraham out from among his own people and permanently separate him from his home and kindred. And there were reasons why He should give the children of Israel a home and an inheritance in a land that was most wonderfully cut off from all other lands. And there were reasons why, in the development of the Christian dispensation, the Gospel should first be proclaimed to the Jews, and why Christ, the Saviour, should be born in Judea, and why in every city where the apostles went in their earliest missionary journeys the Hebrew people should be sought out, and the offers of life and salvation first be made to them before the Gentiles were addressed.

Still, when we come to examine the facts of the case, we shall see that the Lord Jesus again and again declared in a great variety of ways that the work of redemption and salvation He had come to earth to perform was not limited by any social, race, or political boundaries. The Samaritan leper was cleansed as well as the nine afflicted Jews who were his companions, and strange to tell, the Samaritan was the only one who returned to give thanks to the Great Physician. The child of the alien woman of Syro-Phœnicia was healed, though the disturbed and narrow-minded disciples would have sent her away unblessed. The sinning woman of Samaria heard the gospel from the lips of the Master Himself, and found pardon and salvation, and was honored by being permitted to call many others to the feet of Jesus, and so to become the pioneer of the woman's missionary societies, whether foreign or domestic.

And not only did Christ thus receive and bless those who were not Jews, He also put Himself into such relations to the poor, the unfortunate, and the sinful, that He left no room for doubt concerning the universality of the scheme of salvation. Publicans, however hated and despised, sinners, even the outcast and abandoned, however vile, were not beneath His infinite and ever-blessed helpfulness, nor beyond the reach of His all-embracing, changeless love.

Doubtless, it was difficult for His Jewish disciples, with all their intense prejudices, to rise to the plane on which their divine Master walked. How it could be that the Gentile world should be entitled to all the privileges of the sons of Abraham, how it could be that they should come into the enjoyment of the Gospel, and not take upon themselves the yoke of the Mosaic law, was a problem which occasioned many a prolonged discussion in the infant church at Jerusalem. Certain it is that it took a special and imperative revelation and command to induce Peter to go and preach the gospel to the humble and sincere seeker after God, the Gentile centurion Cornelius. The only one of all the apostles that seemed to grasp at once the thought of Jesus in regard to the universality of the provisions of divine mercy was Paul. And why not? For, many times distrusted by his fellow-disciples, and hated and ostracized by his former Jewish friends and associates, and persecuted even to the death by Jews and Gentiles, he came to the comprehension of the fact that depraved human nature is much alike in all men, and hence all need the Gospel, and hence God in His infinite goodness had provided a salvation which was intended to embrace the whole family of man.

The questions of race, and birth-place, and outward circumstances of whatever character, do not affect the case at all. The same God over all is rich unto all that call upon Him. All are His children by creation, all have been preserved by His fatherly care, all still bear some likeness, however faint and vanishing, to the divine original; all are redeemed by the precious blood of the Lord Jesus Christ. The wide world may be searched, ay, the depths of hell may be explored, and not one child of Adam shall be found for whom the amplest provision was not made in the glorious atonement wrought out by the crucified Son of God. Ay, the weakest of the weak, the strongest of the strong; the honored and the despised; the youth just commencing a life of transgression, on whose soul there is only one single plague-spot of sin, and the wretched wanderer, who has gone away from God and heaven until the gloom of coming despair falls athwart his pathway,—all have an interest in the salvation offered them in the divine and heavenly system of Christianity. The soul-inspiring thought is that Nero on his throne, and the helpless, hopeless slave bought and sold in the market-place, have equal rights under the Christian dispensation. In all this multitude of people gathered in this house of God, there is not one for whom the gates of pearl may not swing wide open to welcome from earth and sin; and should these portals be thronged each Sabbath for a century to come, no one will ever enter here for whom Christianity has not the promise of a hundred-fold of blessing in this life, and in the world to come, life everlasting. And when in years to come, my brother, the pastor of the church, in his missionary visits shall find the outcast,



the wanderer, the victims of appetite, the fallen, the homeless, the despairing, the sick, the dying, thank God, he will never meet a human being in all the streets and lanes, in all the damp and dingy cellars, in all the noisome, stifled attics of this great city, for whose salvation the infinite heart of the gracious God does not yearn, and for whom there is not hope in the love and sacrifice and intercession of Christ.

The message of the angel choir that sung in honor of the Saviour's birth contained good tidings of great joy to all people. The bleeding victim, when He bowed His head on the cross of Calvary, tasted death for every man. The last word of a risen and glorified Jesus to the race for which He suffered and died is, "Whosoever will, let him come and take of the water of life freely."

In the second place, let us consider the efficiency of Christianity.

The leaven hid in three measures of meal was not inactive ; it made its presence felt, it filled the mass with life, it changed the nature and conditions of the last particle. From centre to circumference, it asserted its dominion. Its influence was beneficent. It worked silently, but surely.

Christianity is emphatically efficacious in securing beneficent results. There have been and there are systems of government, religion, and philosophy that have wrought powerfully among mankind ; they have turned and overturned, but the results attained have not been for the profit of humanity. Men have forsaken the old for the new, in the ever-living hope that by such a course, good would be realized. But despite the promises of the originators of these va-

rious systems, the sad fact has been abundantly demonstrated that human wisdom has always failed to meet the varied and unspeakable needs of man ; and, in most cases, time has shown the failure of these systems to improve the condition of the people. On the other hand, the advancing centuries, now numbering almost a score, prove most conclusively that the results of Christianity have been everywhere and always most beneficent in their character.

Nor should the fact be overlooked, that these results are invariably secured by peaceful means. Alexander, Cæsar, Napoleon, and other conquerors gained their dominion by the use of force ; they crushed the weak, and overthrew the strong ; they depended most upon brute force. " God is on the side of the heaviest artillery " was the atheistic word of the heartless warrior. The most potent argument of these world-subduers is the sword, and their course is marked by burning cities, devastated fields, and slaughtered thousands. They are the scourges rather than the benefactors of mankind.

We well know that the means employed by Christianity to attract and subdue the human heart are of the most peaceful character. Christianity commenced with a song, sung by the earth-visiting sons of the morning. We have its chorus left on record, " Glory to God in the highest, and on earth peace, good will toward men ! " And that song, that chorus, will continue to be sung by men and angels till the earth is enwrapped with its melody.

The soul-conquering argument which Christianity has ever relied upon, is love. It must move by persuasion, if it move at all. That is not Christianity

which seeks to compel the acceptance of its dogmas by resort to the sword, the fagot, the block of the executioner, the terrors of the Inquisition. That is a brutal, barbaric travesty of Christianity. Real Christianity depends for its success upon the enlightenment of the understanding, the convincing of the judgment, and the persuasion of the emotional nature, supplemented always by the benign co-operation of the Holy Spirit. These, and these alone, are the forces which have made Christianity a success, and which promise, in the not distant future, to make its triumphs universal and permanent.

Again, the efficiency of Christianity is seen in what it has actually accomplished for nations, for society at large, and for various special classes.

William Gladstone, alike distinguished as statesman, scholar, Christian, has well illustrated the thought; he says, "No poetry, no philosophy, no art of Greece, ever embraced, in its most soaring and widest conceptions, that simple law of love toward God, and toward our neighbor, on which two commandments hang all the law and the prophets, and which supplied the moral basis of the new dispensation."

There is one history, and that the most touching and most profound of all, for which we should search in vain through all the pages of the classics. I mean the history of the human soul in its relation to its Maker,—the history of its sins, and grief, and death, and of the way of its recovery to hope and life, and to enduring joy. For the exercise of strength and skill; for the achievements and enchantments of wit, of eloquence, of art, of genius; for the imperial games of politics and war,—let us seek them on the shores of

Greece. But if the first among the problems of life be how to establish the peace and restore the balance of our inward being; if the highest of all conditions in the existence of the creature be his aspect towards the God to whom he owes his being, and in whose great hand he stands,—then let us make our search elsewhere.

All the wonders of the Greek civilization heaped together are less wonderful than is the single book of Psalms. Palestine was weak and despised, always obscure, oftentimes and long trodden down beneath the feet of imperious masters. Greece for a thousand years, “confident from foreign purpose, repelled every invader from her shores, and fostering her strength in the keen air of freedom, she defied, and at length overthrew the mightiest empires; and when finally she felt the resistless grasp of the masters of all the world, them, too, at the very moment of her subjugation, she herself subdued to her literature, language, arts, and manners. Palestine, in a word, has no share in the glories of our race: they blaze on every page of the history of Greece, with an overpowering splendor. Greece had valor, policy, renown, genius, wisdom, wit,—she had all, in a word, that this world could give her; but the flowers of Paradise, which blossom at best but thinly on earth, blossomed alone in Palestine.”

But it has come to pass that the flowers of Paradise, which once bloomed alone in Palestine, are now to be found the product and the glory of many lands. The precious seed, ripened under favoring suns, and wafted onward by the loving care of God, has taken root in widely scattered nations. True, it has been watered with the tears and enriched with the life-

blood of confessors and martyrs of all the ages, but it has more than repaid all of toil and sacrifice that it has lost. And, marvellous to relate, these wondrous flowers of Paradise bloom with equal beauty and fragrance, whether beneath the blazing sun of the tropics or amid the snows of the polar circle.

Again, it is most obvious that Christianity has brought to humanity the most abundant blessings, and has revolutionized society and governments in the interest of the weak, the poor, and the humble. It was a great thing for the vast multitudes of toilers in this working world that Jesus and Peter and John and James and Paul were artisans, that they wrought with calloused hands for the bread they ate. When the Master entered upon His brief ministry, He passed directly from the labor of the mechanic to the proclamation of the new kingdom of righteousness. He had been commissioned to establish. He had learned by actual experience how to sympathize with the poor, how to walk the path of weariness trod by the vast majority of mankind. He has made himself forever the companion and friend of the working man. "In thus ennobling manual labor, He laid the foundation for one of the greatest reforms wrought by Christianity; he elevated it from the degradation in which it had been held by ancient society, which was simply a society of conquerors and conquered, of idlers and slaves. All the conditions of heathen life were overturned by this reform. In this way the Christian artisans of the great cities of the Roman Empire become the pioneers of the greatest social reforms."

It is this same element in Christianity which has made it the relentless foe of all forms of slavery. Just

so sure as the divine doctrines of the fatherhood of God and the brotherhood of man, as taught by the Gospel, are received and acted upon, all yokes and chains must be broken and cast aside, and freedom becomes the possession of every human being ; men and woman are no longer things, chattels, but the recognized sons and daughters of the Lord God Almighty. Christianity will yet destroy every form of tyranny upon the face of the earth, and even now, the dawning of the day that shall see our hopes and prayers completely realized, is lighting up the horizon of the future.

The fact is too often overlooked, that Christianity secures the greatest possible good for children. When Jesus uttered those words of ineffable tenderness, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven," he placed all childhood under immeasurable obligation. It was a new revelation of love ; it enriched all human affection ; it lifted the clouds of sin, and let the sunlight of Eden shine into our earthly homes. Every little child is the special care of the Lord Jesus. He counts them for His own. Living, He watches over them, and dying, as so many of them do, they go from our fond embrace to the immediate presence of Jesus and the changeless joy and love of the heavenly world.

Above all, Christianity has done for woman what no other system of philosophy or religion has ever done or even attempted. It found her, at the very best, the mere toy and plaything of man, and in most cases she was considered as an inferior being, and hers was but little above the condition of slavery in all the social relations of life. She was the drudge of the house-



hold, she was simply a beast of burden, denied even the claim of immortality, and consigned without hope to a life of joyless suffering. But all this has been changed. Christianity, wherever prevalent, has made woman the companion of man, has claimed for her all her rights, and delivered her from the degrading thralldom into which she had been cast by the brutality and strength of man. It is no wonder that so many women are Christians, no wonder that, from the days of the cross and the sepulchre to this hour, they have shown the rarest and purest devotion to the Saviour; for, great as are the blessings Christianity brings to man, they are exceeded and outnumbered by those with which it glorifies the life of woman.

Christianity not only promises the grandest triumphs for our redeemed humanity, but it confidently points to supremest victories already achieved. It has overthrown the idols and altars of vain superstitions; it has enlightened ignorance; it has carried comfort to the criminal and the outcast; it has benefitted the unfortunate and the suffering; it has opened the prison doors, and struck off the shackles of the enslaved; it has gone down to the very lowest, and lifted them up, and put a new song in their mouths, and established their goings; it has restrained the power of the strong; it has filled the world with song and sunshine.

The followers of Christ may proudly point to every civilized community and claim for Christianity all that makes home a blessing and life worth living. Even the wonderful progress that has marked the last hundred years in all the arts and sciences, in all the discoveries, inventions, and appliances for the amelioration of the condition of mankind, is due to Christianity.

Within that time the wildernesses of this world have been made to bud and blossom as the rose, and the desert places have been filled with beauty and fragrance because of the life-giving influence of Christianity. Within that time whole nations have turned from the worship of dumb idols to the service of the living God, and the most inspiring experiences of the pentecostal church have been reproduced. More and more, man triumphs over the rude material of which this planet is composed, and compels the subtlest and mightiest forces of the universe to do his bidding, while, with brow lighted with the assurance of further conquests, he walks the earth in his kingly power, securing the recognition of the fact that at the first he was created in the image and likeness of God.

Again, the efficiency of Christianity is especially manifest in what it accomplishes in our individual experience.

"Christianity is a divine act, which continues to operate through all ages of the world, and that not in the first place outwardly, but inwardly, in the depths of the soul." "It reforms and elevates society at large by reforming and ennobling the individual." It goes to the very heart of things. It has to do with the innermost thought, the hidden motive, the unrevealed source of all action. Its purpose is single, and its methods are simple ; and after all other attempts to bless mankind have failed, it does not despair or even falter. It encourages education, the highest possible healthful and symmetrical intellectual development, but it never offers culture as the panacea of human ills ; it sanctions philosophy, it is itself a divine philosophy, but it knows that "philosophy



can do nothing which religion cannot do better than she ; and religion can do a great many things which philosophy cannot do at all."

Christianity comes to a wretched world, to a sinning, suffering race, to self-destroyed immortals, and it offers hope, life, salvation, both for time and eternity. It provides means by which the guiltiest soul may, even in this life, come to the conscious blissful experience of pardon for all past offences and transgressions and sins. It contemplates and promises, on terms available to the weakest, a re-creation of the inner nature of man, so that in his thoughts and plans, his aspirations and tendencies, he shall come to be in complete harmony with the will of God. It offers and supplies a regenerative and reconstructive force which makes all things new, and enables the believing soul to advance to the stature of a perfect man in Christ Jesus, so that, "being strengthened with might by His spirit in the inner man," and at the same time being "rooted and grounded in love," even the humblest soul may come to "comprehend with all saints what is the breadth and length, the depth and height, and know the love of Christ which passeth all knowledge, and at last be filled with all the fulness of God," and so, whether living or dying, constantly possess that unspeakable measure of peace and comfort which constitute the substance of the heavenly rest of the redeemed and sanctified soul.

For the defence, the propagation, and illustration of Christianity as now set forth, this building, as we hope to become for generations the house of God and the gate of heaven to many, many souls, has, after these long and weary years, been completed. Know-

ing its history from first to last; watching with intense and sympathetic interest the progress of the enterprise, involving such labor, self-denial, and self-sacrifice, and loyalty to high convictions of duty to the Master and to the souls of the perishing; getting now and then some glimpses into the heart-life of the two chief toilers in this undertaking, one of whom, fair, gentle spirit, has sunk beneath the load, — how vividly have come to mind those words of the great poet, —

“ Ah! from what agony of heart and brain,  
What exultation trampling on despair  
What tenderness, what tears, what hate of wrong,  
What passionate outcry of a soul in pain,”

burdened for the vast masses of the unsaved and uncared-for of this great city, have risen up the walls of this edifice in which we are now so happily assembled.

We will not wish the sainted ones back to this world of the dying, but we cannot help thinking how those whose names and deeds are recalled to us by these memorial windows would rejoice had they been permitted to share in the privileges of this auspicious hour.

How much we have missed from the great congregations that have crowded this vast temple three of those who were most interested in its erection! The earliest to fall was Etta Hamilton Graves, a pure and spotless soul, who walked the earth in white, and who, by her rare powers of song, cheered the hearts of all, and who, by her loving words and ways, made all others' burdens lighter. Her hands have struck the golden harp of heaven and her song mingles with the

chorus of the redeemed. Then followed our own Bishop Gilbert Haven, whose love for the city of his pride and home led him to plan and sacrifice for the success of this work of unwavering and boundless faith. His Christlike tenderness and affection embraced the poor and friendless of every clime, color, and race, and in his heart he desired for them a Sabbath home, where all might worship God as the children of one Common Father. He all too soon left the toil and battle, where his voice and arm and resolute soul were so much needed, to enter the ranks of the crowned and glorified in heaven. And then at last, despite all our love and prayers, Julia Battelle Hamilton, who for so many years had devoted all to this great work, passed from her earthly to her heavenly home. Was there ever truer friend, more loving wife, more tender mother, more affectionate daughter, more consecrated Christian? Year after year, patiently, constantly, faithfully, she gave her life to this noble cause, and, then, when so near the realization of her fondest, brightest dreams, her burden became too heavy, and she too bowed in death; and so she, through great tribulations and cross-bearings, entered into the holy companionship of the saints in light.

What joy of victory would thrill these, our dear departed friends, could they be here to participate in our gladness and thanksgiving! Perhaps, even now, from the celestial heights they look down upon us, and rejoice in the consummation of their faith and labors; for surely they do not forget us, nor cease to love us, and after all, it may be that heaven is not so remote and inaccessible as we have sometimes thought, and, listening, may we not hear them say, "Be true and faithful even unto death, live for the poor and outcast,

show forth the blessedness and glory of Christianity, be glad to follow Jesus in all His life of sacrifice and self-denial for the salvation of souls, and then, when life ends, we will wait to welcome you to the final reunions, the blissful rest, and the exalted service of an eternal heaven."

"Oh, may the prospect fire  
Our hearts with ardent love,  
Till wings of faith and strong desire,  
Bear every thought above.

"Prepared by grace divine  
For thy bright courts on high,  
Lord, bid our spirits rise, and join  
The chorus of the sky!"

SUNDAY MORNING.

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The Avowal of Christian Assurance.

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J. W. HAMILTON, PASTOR.



## THE AVOVAL OF CHRISTIAN ASSURANCE.

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“I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.”—ROMANS i.: 16.

CONTEMPTUOUSNESS is a weapon no more worthy of the defense of intelligence than contumacy is a weapon worthy of the defense of integrity. The one not infrequently provokes the antagonism of the other. Knowledge and virtue, handmaids of the Great King whose we are, and whom we serve, are the twin sisters of that matchless love with which He hath loved us. Wherefore, then, should they not always be at peace? “Love worketh no ill to his neighbor,” But, strange as it may be, Christ Jesus came not into the world to send peace, but a sword. His foes were they of His own household. When righteousness and peace should have kissed each other, pride parted them, and insolence made them enemies. The King of saints, in the presence of sin, became the King of terrors. Arrogance, always the servant of pride, has gone on errands of wrath, before the Gospel of Christ, into the whole earth. The evangelists have everywhere been met by the supercilious airs of his inquisitive sneers, and the apostles have only silenced his impertinence by a boldness inspired of the truth and earnestly sincere.

Paul, a servant of Jesus Christ, called to be an apostle, separated unto the Gospel of God, was more a victim of this contemptuousness of pride than any other of the apostles ; but the incomparable defense with which his manliness of soul met such arrogance caused the very Sanhedrim to vex themselves, and Felix, the governor, to tremble. He had but a single answer, whether he addressed the mob from the stairs, near the temple in Jerusalem, when they cried, "Away with him !" or disputed on Mars Hill when the Epicureans treated him with scorn, saying among themselves, "What doth the babbler mean?"—"He preached unto them Jesus and the resurrection."

These words, which I have selected to consider this morning, are a part of his message to the people of the great metropolis, before whose wisdom and culture he was as much at home "as among other Gentiles." There is no obsequiousness of manner or speech to be gathered from the message, nor is there any undue "adulatory freedom ;" the form of address is courteous, manly, straightforward, and of becoming dignity ; without apology, and bravely ingenuous. "I am a debtor," said he, "both to the Greeks and to the barbarians, both to the wise and to the unwise. So as much as in me is, I am ready to preach the Gospel to you that are at Rome also. For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth ; to the Jew first, and also to the Greek."

The gravity of such a message was evident, not only from its truthfulness and importance, but from the comparison at once instituted between the people of this great nation and the simple, unannounced



preacher of the new Gospel. The circumstances environing people and preacher included the two extremes of contrast, and were promotive of every form of pride and arrogance on the one hand, and disappointment and discouragement on the other.

The apostle had come to the great city of "a polite and powerful empire," where he found "the agreeable history of the arts" connected with "the more useful history of human manners;" where one of the emperors "was accustomed to boast that he had found his capital of brick and that he had left it of marble." He found the inhabitants "striving with each other in every useful and ornamental work that might deserve the curiosity of strangers or the gratitude of the citizens." "The opulent senators of Rome and the Provinces esteemed it an honor, and almost an obligation, to adorn the splendor of their age and country, and the influence of fashion very frequently supplied the want of taste or generosity." "The golden palace of Nero excited a just indignation, but the vast extent of ground which had been usurped by his selfish luxury was more nobly filled under the succeeding reigns by the Coliseum, the Baths of Titus, the Claudian portico, and the temples dedicated to the Goddess of Peace and to the Genius of Rome." These monuments of architecture, the property of the Roman people, were adorned with the most beautiful productions of Grecian painting and sculpture, "and in the Temple of Peace a very curious library was open to the curiosity of the learned." The Forum of Trajan, with its lofty portico, triumphal arches, and column of marble, was but an instance of the marvellous conception and skill of the Romans.

"The most remote countries of the ancient world were ransacked to supply the pomp and delicacy of Rome." The timbers employed in the construction of the Odeum, which was designed by Pericles for musical performances, "consisted chiefly of the masts of the Persian vessels." "The love of letters, almost inseparable from peace and refinement, was fashionable, and diffused over the whole extent of the empire; the most northern tribes of Britons had acquired a taste for rhetoric; Homer as well as Virgil was transcribed and studied on the banks of the Rhine and Danube, and the most liberal rewards sought out the faintest glimmerings of literary merit. The sciences of physic and astronomy were successfully cultivated by the Greeks, and the observations of Ptolemy and the writings of Galen were studied by those who had improved their discoveries and corrected their errors." "Domestic peace and union were the natural consequences of the moderate and comprehensive policy embraced by the Romans. The obedience of the Roman world was uniform, voluntary, and permanent. The established authority of the emperors pervaded, without an effort, the wide extent of the dominions, and was exercised with the same facility on the banks of the Thames, or of the Nile, as on those of the Tiber." "In art, in literature, in philosophy, in laws, in the mechanism of government, in the cultivated face of nature, in military strength, in æsthetic culture, the Romans were our equals." Such is the account given by Gibbon and other students of Roman history, of the civilization and refinement of the people when Paul directed his attention toward the city which sat on the Seven Hills.

And so great had been the influx of foreign elements and the degradation of the morals that Tacitus said: "They make a desert, and call it peace." Seneca also said: "More crime is committed than can be remedied by restraint; wickedness has prevailed so completely in the breast of all, that innocence is not rare, but non-existent." And Juvenal hopelessly affirmed: "Posterity will add nothing to our immorality: our descendants can but do and desire the same crimes as ourselves."

The Romans had debauched themselves by ambition, pride, and lawlessness. "They did not seek," says Dr. Lord, "to prevent irreligion, luxury, slavery, and usury, the encroachments of the rich upon the poor, the tyranny of foolish fashions, demoralizing sports and pleasures, money-making, and all the follies which lax principles of morality allowed." And of the emperor, Nero, who was in the fifth year of his reign when the epistle was written, he also says: "Lost to all dignity and decency, he indulged in the most licentious riots, disguising himself like a slave, and committing midnight assaults. He killed his mother and his aunt, and divorced his wife. He sung songs on the public stage, and was more ambitious of being a good flute-player than a public benefactor. It is even said that he fiddled when Rome was devastated by a fearful conflagration. He built a palace which covered entirely Mount Esquiline, the vestibule of which contained a colossal statue of himself, one hundred and twenty feet high. His gardens were the scenes of barbarities, and his banqueting halls of orgies which were a reproach to humanity. He wasted the empire by enormous contributions, and even plundered the temples of his own capital. His wife,

Poppæa, died from a kick which she received from this monster because she had petulantly reproved him."

It is not difficult to imagine what the religion of such a people, in such an age, would be. Canon Farrar has said: "It is certain that the old paganism was, except in country places, practically dead. The very fact that it was necessary to prop it up by the buttress of political interference shows how hollow and ruinous the structure of classic polytheism had become." The upper classes were "destitute of faith, yet terrified at scepticism." "They had long learned to treat the current mythology as a mass of worthless fables, scarcely amusing enough for even a school-boy's laughter, but they were the ready dupes of every wandering quack who chose to assume the character of a *mathematicus* or a *mage*. Their official religion was a decrepit theogony; their real religion was a vague and credulous fatalism, which disbelieved in the existence of the gods, or held with Epicurus that they were careless of mankind. The mass of the populace either accorded to the old beliefs a nominal adherence, which saved them the trouble of giving any thought to the matter, and reduced their creed and their morals to a survival of national habits; or else they plunged with eager curiosity into the crowd of foreign cults, among which a distorted Judaism took its place, such as made the Romans familiar with strange names, like Sabazius and Anchialus, Agdistis, Isis, and the Syrian goddess. All men joined in the confession that 'the oracles were dumb.' It hardly needed the wail of mingled lamentations, as of departing deities, which swept over the astonished crew of the vessel of Palodes, to assure the world that the

reign of the gods of Hellas was over, that 'great Pan was dead.' " "There were, indeed, a few among the heathen who lived nobler lives and professed a purer ideal than the pagans around them, but the stoicism on which they leaned for support amid the terrors and temptations of that awful epoch utterly failed to provide a remedy against the universal degradation. It aimed at cherishing an insensibility, which gave no real comfort, and for which it offered no adequate motive. It aimed at repressing the passions by a violence so unnatural that with them it also crushed some of the gentlest and most elevating emotions. Its self-satisfaction and exclusiveness repelled the gentlest and sweetest natures from its communion. It made a vice of compassion, which Christianity inculcated as a virtue ; it cherished a haughtiness, which Christianity discouraged as a sin. It was unfit for the task of ameliorating mankind, because it looked on human nature in its normal aspects with contemptuous disgust. Its marked characteristic was a despairing sadness, which became specially prominent in its most sincere adherents. Its favorite theme was the glorification of suicide, which wise moralists had severely reprobated, but which many stoics belauded as the one sure refuge against oppression and outrage. It was a philosophy, which was indeed able to lacerate the heart with a righteous indignation against the crimes and follies of mankind, but which vainly strove to resist, and which scarcely even hoped to stem, the ever-swelling tide of vice and misery. For wretchedness, it had no pity ; on vice, it looked with impotent disdain."

But who was Paul ? And with what announcement had he come to the gates of the Eternal City ? The

words of the epistle were, most probably, written in Corinth, but they were directed to a people of Rome who were soon to see the writer in their midst. He was neither king nor prince, and came not with the trappings of the potentate, nor even the announcements of wealth, position, or influence. His school of learning could not have commended him, and his associations had already condemned him in the city from which he had come. Had he remained a Jew, "Rome, the proudest part of the heathen world, entertained the most contemptuous opinion of the Jews." But he was despised of the Jews, who sought to kill him, and had fled from the wrath of a rabble who held the sanctity of their own synagogues in contempt when he stood up to read or to speak in them. He was but a proselyte to the faith and service of a king who had appeared without a kingdom, and was now dead, having died the shameful death of the cross, and that a Roman crucifix. Will they hear him? Could we have expected the great city of so great an empire to give attention to one so meanly accredited,—to one who would have been held in contempt as the mere vassal of their anger? The *hauteur* of our best intelligence would have found it difficult, if transferred to those days and to his presence, to have permitted him a respectful consideration.

But this man of Tarsus, like his Master, despised and rejected of men, had come to the conquest of the whole Roman world. The Cæsars in their sepulchres were to hear the tread of the now invincible, and then potential, empire which was to raze the greatness of their people to the level of their own departed glory, and reveal a kingdom which had foundations that could never be moved. We look not at this man



now to remember him just entering the gates of the great city as the unknown prophet of a forgotten prophecy ; nor to recall him even later, when he comes as a prisoner to trial, bound between soldiers, and met along the Appian Way by a few "strangers of Rome, Jews, and proselytes," who were willing to share in his humiliation ; nor are we come to confess merely, as he said of himself, that he was "not a whit behind the very chiefest apostles," or to acknowledge that he is justly honored above all others as the Great Apostle of the Gentiles. But we see him now, back of the long line of empire, through the shadows of the Vatican, whose very architecture is but the insignia of the kingdom he came to establish, more a marvel of human history than the great Cæsar himself. As the Man of Nazareth had wrought a new life, and opened up to the Jews the hope of a kingdom which should be an everlasting kingdom, so this "Brother Saul," whom Ananias had ordained, and who did "confound the Jews which dwelt at Damascus," we now see as the great preacher of righteousness, who was "set to be a light of the Gentiles," which "shouldest be for salvation unto the ends of the earth," come to the "harlot city" to turn and overturn, and order a new life and civilization more inspiring and recreating than came, or could come, of any "drooping Muses"

"From the famed city by the Propontic Sea."

The measure of his resources was the power of endurance and procreation given to the new kingdom which he came to establish. Persecution and martyrdom shadowed the holy revolution with mystery, and a threatening extinction of the spirit of the new

tidings, which came to announce gladness and peace; but centuries of tyranny and subjection could not subdue the work of this man from Macedonia. It was not three hundred years until "the greatest religious change in the history of mankind had taken place under the eyes of a brilliant galaxy of philosophers and historians, who treated it as simply contemptible," and Christianity rose to the supremacy of the Roman empire. If afterward the "gathering nations sought the fall of Rome," and "it cost Europe a thousand years of barbarism to escape the fate of China," and a pagan hierarchy succeeded to the throne of the Cæsars, there was, nevertheless, hidden away like the leaven in the meal, a spirit of life which quickened the thought and resuscitated the pulse of the western nations; and thus awakened, still later, the renaissance, from which, said the brilliant author of "The Story of the English People," "experimental science, the science of philology, the science of politics, the critical investigation of religious truth, all took their origin." If the papacy has traduced the higher forms of the Christian faith and experience, to unworthy and unholy purposes and practices, "the old order changeth, giving place to new," and the struggle of Rome reveals an unmistakable determination to obliterate every reminder of the older paganism,—to destroy the glory of the old empire, if they build an idolatrous new one. Along the archways and through the colonnades of the old city, the mockery of her emperors, and their pagan institutions, can be seen canonized in stately forms and ceremonies, more imperial and imperious than

"The last  
That wore the imperial diadem of Rome"



when she was mistress of the world. The claims of his highness, the Pope, calling himself vicegerent of God on the earth, may not be less extravagant than the assumed prerogatives of the most heathen rulers; but this sacred successor of all the great emperors, with his sacerdotal court, which he works "from princes into pages," would now make of the Mamertine Prison, from which the humble apostle was taken to judgment, a temple of worship more honored than the houses of the great kings. St. Peter's, the achievement of centuries, and incomparable study of artists, has been erected in memory of a less honored apostle than this calm and unknown author, now quietly penning the words of the text in the silence of his hidden home among his Corinthian brethren.

He was the coming conqueror, because of his message. He was as worthy of honor then as now. Could the invisible pageantry which attended him, when a bondman, swinging his chains between the Roman soldiery, or pacing the floor of his dungeon the day of his doom, been seen by the citizens of Rome, there would have been an announcement of his coming and presence, such as he would receive if he were to return in person to the papal palaces to-day. He came a messenger from the King of kings, and his honors were not borrowed from principalities and powers in the earth. Paul, a prisoner of Jesus Christ for the Gentiles, had received the dispensation of the grace of God, that by revelation had made known unto him the mystery, which in other ages was not made known unto the sons of men, whereof he was made a minister, according to the gift of the grace of God, given unto him by the effectual working of his power.

The phases of life and conduct which were current among the people in that first century of the church's history were not local nor peculiar, not Roman nor Jewish. The passions of men, influenced by the prejudices of heredity, education, and circumstance, only differ from period to period as the spirit of the age in which they live may cause them to differ; and the methods of dealing with the thoughts and feelings of men remain the same in all ages, except in so far as they may also be influenced by the spirit of the age. Pride has consumed the intelligence of the people in every age; and the divine revelation, at no time, will yield its methods of approach and influence before the claims of this tyrant of the affections. The Gospel of Christ glories in its history, and through every ministry repeats the story of its humble origin, and pursues its lowly work of lifting up the fallen. The first Preacher, himself, confessed that he was a servant. His birth-place was the unnatural heritage of even poverty; his father was a tradesman; his disciples were fishermen; and the distinguishment of His ministry was in the fact that the poor had the Gospel preached to them. He never conferred with pride nor wisdom. The same Paul also declared to the accomplished Corinthians, that he came not with excellency of speech, or of wisdom, declaring unto them the testimony of God. He desired that their faith should not stand in the wisdom of men.

The nature and claims of the Pauline method furnish the only successful and satisfactory issue which could be reached among men, by the revelation made known unto the apostle on his way to Damascus. There was a divine sagacity, a discernment of the

fitness of things, in the employment of these methods by the apostle for the advancement of the early Christian Church. Indeed, the very philosophy of the power of the Gospel was therein evident. Its universal necessity and availability, and the coöperative plan of propagating it, make its approach to all men a matter of the simplest methods and instrumentalities. Not only the illiterate are the subjects of its grace, but childhood is embraced in its plan. The unlearned and the children are to spread its benefits abroad. As the Gospel is not the need of the scholar alone, so the Gospel does not employ school-men alone for its dissemination. Every son of man ought to be a representation of Jesus himself.

This simplicity of aptitude for receiving the Gospel, and the employment of children, the poor, the unlearned, and even the dishonored, in preaching its truth, have excited the prejudices of the proud, the wise, the rich, against it. And when there was added to such pride, the pagan objection that it was some new thing, can we wonder at the task of the apostle as he entered the city of Rome?

Let us look for a moment, however, at the nature of the assurance which inspired the courageous avowal with which he met the contemptuousness of the Romans. There was no contumacy in his spirit or manner; but he proposed a rational measurement of every difficulty he was to meet, and declared the adequacy of his message to meet and overcome it. His letter of credit he carried from his own personal experience, as he testified to the church in Galatia: "I certify you, brethren, that the Gospel which was preached of me is not after man; for I neither re-

ceived it of man, neither was I taught it, but by the revelation of Jesus Christ." And he further declared that it was the only Gospel to be preached: "Though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed." The nature of Paul's assurance is therefore to be attributed to the nature of the Gospel itself. Gospel signifies glad tidings; but in the New Testament, the Gospel is only the glad tidings of Christ and His salvation. Paul very clearly defines that by the Gospel he means the Gospel scheme, the plan of redemption through Christ, comprising all its doctrines, precepts, promises, and privileges. This he was now come to preach to the Romans, concerning which he wrote: "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also the Greek."

That there can be no mistake in the meaning of the apostle is evident from his frequent statement of the same things, but in different forms, according to the various people whom he addresssd. He delivers a statement of the doctrines he preaches to the Romans in the first eleven chapters of this epistle, and what relates to the necessity and importance of the virtues and duties of the Christian life, as embraced in the three succeeding chapters; but he only states at length and more fully, with the applications to be made to the Roman people, the same truths which he utters in giving his experience to the early church, or in making his defence before Agrippa, or in declaring to the Greeks on Mars Hill a knowledge of the God whom they ignorantly worshipped. No briefer summary of the Gospel, equally applicable to the

Romans, is given by the apostle than in the address to the Athenians :—

“Ye men of Athens, I perceive that in all things ye are too superstitious. God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands, neither is worshipped with men’s hands, as though He needed anything ; seeing He giveth to all life and breath and all things, and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.

“That they should seek the Lord, if haply they might feel after Him, and find Him, though he be not far from every one of us.

“For in Him we live, and move, and have our being ; as certain also of your own poets have said, for we are also His offspring.

“Forasmuch, then, as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man’s device.

“And the times of this ignorance God winked at ; but now commandeth all men everywhere to repent.

“Because He hath appointed a day, in the which He will judge the world in righteousness by that man whom He hath ordained ; whereof He hath given assurance unto all men, in that He hath raised Him from the dead.”

Idolatry is here rebuked, the fatherhood and brotherhood of the race are declared, the providence of God is stoutly affirmed, and men are called upon to repent, and promised a merciful judgment by Jesus Christ our Lord, whom God hath raised from the dead, whereof the apostle was himself a witness. In his appeal to the Romans, found in this first chapter of the epistle, Paul sets forth essentially the same things, as Dr. Adam Clarke has distinctly enumerated in his comment upon the fifth verse. “Here is,” he says, “first, the Gospel of the Son of God ; sec-

ond, an apostle divinely commissioned and empowered to preach it ; third, the necessity of faith in the name of Jesus as the only Saviour of the world ; fourth, of obedience, as the necessary consequence of genuine faith ; and fifth, this is to be proclaimed among all nations, that all might have the opportunity of believing and being saved." The conquest of the world by Christianity was now begun. Paul had turned against his own nation with the same boldness with which he first entered into the persecution of the Christians. "While the glimmering taper of the stoics was burning pale, as though amid the charnel-house, the torch of life, upheld by the hands of the Tarsian tent-maker and the Galilean fisherman, had flashed from Damascus to Antioch, from Antioch to Athens, from Athens to Corinth, from Corinth to Ephesus, from Ephesus to Rome."

The aim of the apostle as of the Gospel was the *salvation* of men, the salvation of the world. "I am not ashamed of the Gospel of Christ, for it is the power of God into salvation to every one that believeth, to the Jew first, and also to the Greek." Could there ever have appeared a salvation at a more opportune time to any people, than at the time when Paul is announced in Rome? When before or since has there appeared in the earth such a combination of vice and splendor, depravity and royalty, shame and pride? Who "could have divined that four such rulers as Tiberius, Gaius, Claudius, and Nero,—the first, a sanguinary tyrant ; the second, a furious madman ; the third, an uxorious imbecile ; the fourth, a heartless buffoon — would in succession afflict and horrify the world?" A national salvation, redemption, and restoration had often been the study of princes and the



problem of kings, the attempt of many a suffering people, whose resort had been to revolution and battle; but here was a national restoration promised, which confined itself to a ministry of doctrine and personal or individual salvation. The great leaven hidden away in this new Gospel had been a stranger on the earth until now. We marvel at the little which we find in the Old Testament Scriptures, referring to individual reformation and personal purity of heart and life. We see a people led of God and inspired by their revelation to seek a permanent situation and stability of government for themselves, but the work of God on human spirits, we find, is almost a hidden truth to them. They are looking forward constantly to a Promised Land, a Holy City, and the establishment of the throne of David, but the kingdom of God within them has not yet been set up. There is so little revealed of even the heavenly world, that men have been found to disclaim any very definite teaching upon the subject by the writers of the Old Testament. But we are now come to a New Testament, to a system of truth whose doctrines are the power of God unto salvation. Even the miraculous assistance given to the new revelation is only an incident in the history of its great work. Men are now to believe unto salvation. Every form of life, private and official, social and political, is to be regenerated by this new system of doctrine; even the Roman *cultus* must give way before its civilization and refinement. What a wonderful truth this was! Wonderful in its prophecy, wonderful in its genesis, wonderful in its history! During hundreds of years writers in different places and at different times had announced the coming of

the Great Teacher who was to reveal Himself in righteousness, and in no essential particulars had the prophecies failed to agree or to be fulfilled. In its genesis this great new truth was supernaturally announced, born of miracle, and sustained by the repeated working of other miracles. What other revelation to men had been so divinely substantiated? In its history it had kept pace with its promises, and though it had come but recently, the fact of the resurrection of the dead had already been demonstrated, the day of Pentecost had fully come with its three thousand converts, and its disciples were turning the world upside down.

The Founder of this new kingdom had said to His disciples: "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you." The adequacy of this faith, and the sufficiency of the Gospel, was a guarantee of salvation to the uttermost, — a salvation from individual guilt and sin, and a regeneration of nations by saved individuals; the one man saved, until a whole nation of *ones* had been saved. This was a new revelation to the individual, that his soul could be saved. The first consciousness of the possibility of such salvation is a wonderful revelation. I once sat in a room in my home, many years ago, with the captain of an ocean steamer, when a company of young people were holding a prayer-meeting in another part of the house. He was an earnest, thoughtful, and active man, but not a Christian. We distinctly overheard the young people singing:

"Then in a nobler, sweeter song,  
I'll sing Thy power to save,"



and for the moment all conversation was hushed, and we found ourselves, without any pre-arrangement, all listening intently to the singing. As these lines were repeated, the man of the sea turned to me with a countenance as full of sincere inquiry as it was possible for the human countenance to express, and he said with a childlike frankness, "Mr. Hamilton, if I could sing of any power to save me, I would give one thousand dollars right here to-night." The candor and suddenness of the man's remark, for the moment made me think very rapidly, and a wonder of grace swept across my soul, with a flood of light like the bursting of a summer evening sky to let in the electric lights. When I saw the man's consciousness written in his eye that he was unsaved, and felt that gladness of soul which assured me that he could be saved, I said, "Captain, those young people know what they are singing;" and though he was not to be saved that night upon any such financial plan, and had not come to my house upon any such errand, I can not but feel that the man who, years afterward, came to rejoice in his personal salvation, had that night caught sight of his redemption. What a marvel of revelation, to a Roman citizen, patrician or plebeian! And come out of Judea! If to the Jews it had been a confusion, what foolishness to the Romans! This was the light which Paul carried to the Gentiles. That proud, fashionable, heathen Rome could thus be enlightened, was the possibility of the Gospel he had come to preach to the benighted city.

But it was not the mere enlightenment which the Gospel was to afford the Roman people; it was not an exhibition of a theory or indeed of *the* theory of sal-

vation. This ministry of the apostle not only revealed a system of doctrines, which taught that God could be just, and yet "the justifier of him which believeth in Jesus," but a system of life wrought, by which the believer became conscious of his new state, and felt constrained to hate sin and put it from him; he became possessed of a new energy, which was of the truth, and yet was more than the truth. It was the power of the truth become the life of the believer. It was the divine energy working in the soul of the new creature.

The Kingdom of God is righteousness. This word applies to the nature as well as to the conduct of the individual. In the nature there must be a right being, and in the conduct a right doing. A right being is not an impersonation of character, to be assumed and thrown off like a mask. If there is one doctrine of the Christian church, more than another, impressing itself upon the unbelieving and worldly-minded, it is the doctrine of regeneration. Men need a regeneration of nature, and know they need it; that they may be right before men as well as before God. The twaddle about growing into goodness and developing by some process of natural evolution into a Christian character and usefulness is short-lived. Purifying takes fire, and soul-purifying takes fire from heaven. The priests of Baal may bow down, and call on all the creatures in heaven and earth for help, and knife themselves in their despair and agony, but only God can send fire, and fire which will lick up the water of belief; and He will when men will pray but unto Him. Here was a work a Roman could not do; and all Rome was as impotent as the one Roman. The Jew with his

ceremonies could not effect this newness of truth and of life. It had not been revealed to him in the law. The power to make new natures and right beings is not in the righteousness which is of the law; it is the power of God only, which can bring salvation to every one that believeth, to the Jew first, and also to the Greek.

There was but a single condition to the universal availability of this new Gospel; the one feature common to all men was selected as the condition of this salvation. Not all men were rich, nor indeed were all poor; all were not white; and the only equitable provision which could be possible for all was that which was made. Faith was therefore not an arbitrary appointment, but a philosophical one. All men can believe, but what else they can universally do, it is difficult to know. But to unify all belief, that is the work of the Gospel. It is the only revelation which can make such unity and secure such unanimity. It must have in it—and this is its claim, that it does have in it—that which can satisfy all inquiry, harmonize all reasoning, and employ all classes of persons. By what possible ability could such truth be made universally available? Paul knew the infinite resources, and how impossible it would be for any other power to effect the salvation of even the believer. It is the power of God which must effect the salvation of every one that believeth. If it is admitted that there is a God over all, it must be He, and only He, who can be an authority; who can furnish a revelation, a system of truth adequate to either a personal salvation or a national salvation. If there could be no power of God unto salvation, we would distrust the sav-

ing. The only security against the great sin of the world to the soul which may suffer and be lost, is and must be the power of God. The nature of the work to be accomplished in the soul demands the infinite ability. No solution of the problem of sin can be possible, except God be represented in the cure and help of the sinner. In the metaphysical analysis of sin and its relation to the moral government of the universe, there is no conception of any possible adjustment which does not involve the divine mind and the divine act.

The evidence that the Gospel of Christ is the power of God unto salvation, finds abundant confirmation in the peace and satisfaction of the believer, and in the march of its triumph. No believer ever discredits the work of the Gospel. Its graces are the evidences of its genuineness, its peace the measure of its assurance. I could not credit the economy of God in this world, if I believed He held a business in hand which ran behind every day that it run. You and I would close our accounts and put the bolts on the door, with such deficiencies driving us mad. God is no more prodigal of His resources and work. Where now are the governments of the old world? Where now are the cities of the old world? And where, their art and literature? Civilization to-day is nothing less than Christianity at work in the earth. Christ Jesus is fast touching every fact of life with His presence and power. Every department of the world's work throbs with the virtue gone out of the Man of miracles. What were the arts and sciences, the trades and politics and religions of the world to-day without Him? The beauties of the Parthenon never rose to the dignities even of the Cathedral at

Cologne. Who among the ancients knew the touch of the pencil, as seen in the hands of Raphael? Has not Christ set His own name to the notes of the music of the world? Christian geography began with the Jew first, but it has gone since with the Greek also. You can hear it to-day knocking at the door of the nations of the earth, and beseeching the islands of the sea. If you listen, you may hear its cry unto them on the wings of the morning, "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in." And what shall I say of its future triumph? I mean not its conquests in the earth only. It has unlocked the gates of the evening, and turned the earth back on the light of the sun. There can be no more night now. Death is the door of the morning. The redeemed shall walk there, and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away. I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek.



SUNDAY AFTERNOON.

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The False and True Love for Christ.

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THE REV. J. H. VINCENT, D.D.





## FALSE AND TRUE LOVE FOR CHRIST.

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"And he said unto Him, Lord, Thou knowest all things. Thou knowest that I love Thee."—JOHN xxi: 17.

WHEN Peter stood that day by the Sea of Galilee, and looked into the face of Jesus Christ, he saw the most remarkable character in human history. Whatever may have been Peter's thought at the time, concerning the worth and dignity of the one to whom he spoke, we, who live in this nineteenth century after the ages have gone by, are filled with wonder at the nobility of Jesus' character and the divinity of His work in the world. Even those who refuse to acknowledge the miraculous elements in His life confess Him superior to all men on His moral side. Strauss, the German rationalist, declares that "Among the improvers of ideal humanity, Jesus stands in the very first class, . . . and remains the highest model of religion within the reach of our thought." Renan, the French historian and sceptic, says: "Jesus is unique in everything, and nothing can compare with Him. . . . He is a man of colossal dimensions. . . . Whatever may be the surprises of the future, Jesus will never be surpassed. His worship will grow young without ceasing; His legend will call forth tears without end; His sufferings will melt the noblest hearts; all ages will proclaim that among the sons of men there is none greater than

Jesus." Byron, at the thought of this wonderful life, cries out: "If ever man was God, or God man, Jesus Christ was both." Paul, who knew Jesus Christ in the kingdom of His grace, and who knew Him also as the King of Glory, beheld Him, the Beloved, "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." And the church has sung:—

"Angels, archangels glorious,  
Guard of the church victorious,  
Sing to His name.  
Crown Him with crowns of light,  
One of the Three by right,  
Love, majesty, and might,  
The great 'I Am.'"

It was into His face whom sceptics, philosophers, apostles, and poets have glorified, that Peter looked; and it was to Him that Peter said: "Lord, Thou knowest all things, Thou knowest that I love Thee." Peter in saying this made a great claim for himself. It is a great thing for one in a gallery of art, looking upon a master-piece, to say: "I appreciate and delight in this painting." A man must himself be something of an artist thoroughly to enjoy a work of art. It was a great thing for a man like Peter to look upon a man like Jesus and say: "Thou knowest that I love Thee." But Peter said it.

You and I are somewhat puzzled to know how Peter could, with his recent record, make such a profession. It was but a short time before that he had solemnly declared, "Though all men forsake Thee, yet will not I;" yet he was one of the first to forsake and flee from his Master in the hour of trial.

It was this same Peter who, when charged with being a follower of Jesus, replied, "I know not the man;" it was this same Peter who, with oaths, in the high priest's palace, declared, "I know not the man;" and now, but a few days after, Peter, looking into the face of Jesus, says: "Lord, Thou knowest all things, Thou knowest that I love Thee."

Did Peter in this profession mistake? It is easily possible for any one to mistake in this matter. One may admire certain separate acts in the life of Christ, and confound the natural admiration with genuine love; nothing is more common. One may in this way look upon that picture of Christ taking little children in His arms and blessing them, speaking sweet words that have come down through the centuries: "Suffer the little children, and forbid them not to come unto me, for of such is the kingdom of heaven." Who can look upon that matchless picture, and see His condescension and gentleness towards children, and not admire Him?

Take that scene (which, whatever the revisionists may say concerning it, addresses itself to my heart as a divine record) where the woman is brought into the presence of Christ for condemnation. A bitter charge is pronounced by Scribes and Pharisees. Christ said: "He that is without sin among you, let him first cast a stone at her." Then He writes something on the floor of the temple. When He lifted up His eyes He found that, "convicted by their own conscience, one by one they had gone out." Then He turned to the woman, prostrate in her guilt and grief, and said: "Hath no man condemned thee?" And she answered: "No man, Lord." Then He said: "Neither do I condemn

thee. Go, and sin no more." Can one read this record without tears?

Again, I see the Master in the garden of Gethsemane, where that final testing of character is made. In depths of grief which no man can fathom, He cries: "If it be possible, let this cup pass from me. Nevertheless, not as I will, but as Thou wilt." A few moments later He stands at the gate of the garden, the armed crowd coming forward with authority to address Him. "Whom seek ye?" He asks. They answer: "Jesus of Nazareth." He said unto them: "I am He." He who was a few moments ago prostrate under the weight of agony, now stands a conquering hero in the presence of his enemies. "For as soon as He had said unto them, I am He, they went backward and fell to the ground."

My hearers, one may read all these remarkable pictures and find tears in his eyes, while his heart swells with admiration at the gentleness, the grace, the submission, the heroism of Christ, and yet with all these natural feelings excited, *he may not love Christ at all.*

Sometimes we contemplate Christ, and the truth of which He is the centre, in the light of our æsthetic natures, and find in a religion of poetry, sentiment, and ceremony, a substitute for genuine love. The lofty arches of the great cathedral, the storied windows, the dim religious light, statues in snow-white marble, swinging censer, fragrant incense, the hush of the studied and appointed silence, the tinkling bell, "the organ swell and choral harmony,"—all these impress us, and under the spell we may bow in awe before the Great Unknown, and fancy that, because we are thrilled through and through by the solem-

nity and majesty of the service, we love Christ, and yet *we may not love Christ at all.*

We may hear effectively read, or we may sing with enthusiasm, the hymns of Zion :—

“Rock of Ages, cleft for me,  
Let me hide myself in Thee!”

“Jesus, lover of my soul,  
Let me to Thy Bosom fly.”

“O Jesus, King most wonderful,  
Thou Conqueror renowned,  
Thou sweetness most ineffable,  
In whom all joys are found.”

“Jesus, the very thought of Thee  
With sweetness fills my breast,  
What must it be Thy face to see  
And in Thy Bosom rest?”

“Martyrs whose mystic legions,  
March o’er yon heavenly regions,  
In triumph round and round,  
Wave, wave, your banners wave,  
For Christ our Saviour gave  
For death itself a grave  
In hell profound.”

All these we may hear or sing, and tremble with awe or delight, fancying that this temporary emotion is love for Christ. We may enjoy it all, *and not love Christ at all*; for there is a love æsthetic, abstract, ideal, unreal; a love that swells in psalm and song and liturgic form; a love that rejoices in rich rhetoric, and expends itself in words, words, words. It looks at the mountain through a prism, and has a child’s joy in color and mystery; but it forgets the majesty of the mountain, and never climbs it for exercise, vision, or security.

One may be devoted to the church ; may stand by his own branch of it with great loyalty ; may be proud of its progress ; may honor his church over other churches ; may fancy that his enthusiasm for the church — the church denominational or the church catholic — is an evidence that he loves Christ. One may be a loyal devotee at the shrine of a denomination, *and not love Christ at all.*

One may experience certain natural processes which simulate the interior work of grace, and fancy that he loves Christ because his intellect and emotions have been for the moment reached and affected by the restatement of the great evangelical truths, and because he has been committed by some public act to an acknowledgement of these truths, and because he finds following such act a temporary calmness or peace of mind. One may pass through the glow and excitement and intensity of a religious revival, *and not love Christ at all.*

I have in Italy looked through open gateways, and have seen frescoed on distant walls, mountains and valleys, groves and fountains ; but no cool breezes are wafted from them, no crystal water comes for one's refreshing, and from the painted towers no alpine bells ring out. One may plant waxen flowers that are very beautiful ; but the rain breaks them, or the sun melts them, and what looked like life is seen to be but a pretence.

Was Peter deceived when he said : " Lord, Thou knowest that I love Thee ? " May *we* be deceived ? Cannot a man certainly know whether or not his love for Christ be genuine ? Yea, verily, my friends, and to the test let us come to-day.

True love delights in the distinguishing elements

of a character, and desires and endeavors to appropriate them. When I love an object, I love the qualities that distinguish it, and put forth every effort to make those qualities my own. I can easily tell whether or not my love for Christ is genuine. Let us humbly and devoutly to the task, and find out, if we may, what are the distinguishing features of that remarkable character whom we to-day study, and then determine whether or not we seek to appropriate and delight in them.

I. When I study the life of Jesus on earth, the revelation of God to man, I find one characteristic from the very beginning to the very end of His career, making Him different in the entirety of His life from every other man who has lived on the earth. Some men have been artists, sculptors, painters, students of human nature, authors, orators. Jesus Christ carved no statue, painted no picture, wrote no book. I may put his life into one great word, one royal word, full of strength and inspiration to those whose hearts throb in sympathy with Him; it is that rugged word **RIGHTEOUSNESS**. As a boy in the temple, He asks: "Wist ye not that I must be about my Father's business?" At His baptism He said to John: "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." Before His advent He declared through the prophets: "I delight to do Thy will, O God." When on earth He said: "My meat is to do the will of Him that sent me." Jesus Christ, from the divine standpoint, looked on God's law, and gave His life to implicit obedience.

He looked on man from the divine standpoint, and, loving righteousness in God, He sought to promote righteousness in man. He loved "whatsoever things

are true, whatsoever things are just." Loving righteousness, He hated iniquity. He took no rose-water view of human life. While He had the largest and tenderest sympathy for the penitent, there were no thunders loud enough, nor lightnings sharp enough, to express His hatred of sin, sham, hypocrisy, and every sort of human iniquity. I know indeed that He turned to the guilty, tearful woman with words of pardon and of gentle counsel; but he turned upon Scribes and Pharisees with His sharp, "Ye hypocrites, how can ye escape the damnation of hell?"

Jesus Christ stands before all the ages as the representative of the highest moral standards, — loving righteousness and loathing sin. You could not perfume, polish, beautify, or apologize for sin so as to make Him delight in it; you could not make it so popular that it could secure His acceptance. He never asked whether men approved or not. Standing firm as the everlasting rock on righteousness, His life was a protest against sin, and a perfect illustration of truth, love, fidelity, and obedience to God.

Are you ready for the practical, personal application? Do you love righteousness? Do you loath sin,—polished sin, refined sin, perfumed sin, fashionable sin, elegant sin,—do you *hate* it? Do you loath yourselves when you have for a moment yielded to its charm? Do you bow prostrate before God, and speak bitter things against yourself because you have spoken apologetic words for it, or been led into a momentary indulgence of it? Do you love righteousness,—righteousness that may make you solitary, righteousness that may bring against you the finger of contempt? Do you stand for righteousness in politics, righteousness in religion, righteous-



ness in business, righteousness in society, righteousness everywhere? If you have that great strong response of righteousness in your heart, when you see Christ standing before you, you may say: "Thou knowest that I love Thee." It is easy to love weak and silly sentiment: it is not easy for unregenerate human nature to love uncompromising and eternal righteousness.

II. The second characteristic of Jesus, by which we may test the genuineness of our love for Him, is *His delight in helping others*. "He pleased not Himself." He did not build for Himself in Jerusalem a palace of cedar. He did not covet a comfortable and happy life. He did not seek enjoyment in society, — His own gratification and the gratification of His friends. He did not aim at a high reputation among men; nor at success, as men gild things and call them "success." "He went about doing good." Early in the morning, late at night,—doing good; doing good in Galilee; doing good in Samaria; doing good in Judea; doing good beyond the Jordan; doing good to His friends; doing good to His foes; doing good from the beginning of the year to the end of it. He was a perpetual fountain of good to others.

See Him in the ship on the Sea of Galilee, when the disciples were frightened by the storm, and awakened Him with their cries for help! Wearied and exhausted with the labors of the day, He could sleep, though the ship rolled, though the lightning flashed, and the winds howled; He could sleep (to use a beautiful figure of Dr. Horace Bushnell) as a mother can sleep who has been watching for weeks a child whose life has all the while been trembling

in the balance. The storms may beat, the house may tremble, she sleeps on; but let that child turn on its pillow, or breathe a little harder than usual, and instantly she is awake to catch the first indication of the child's necessity. So could Christ sleep through everything until His disciples wanted help, and at once He came to them,—a God of power,—and gave them deliverance.

Christ loved to help. He loved to minister to the lowliest and to perform for them the lowliest services.

Do you love to help? Is the aim of your life self-enjoyment, self-gratification, self-indulgence, the accumulation of property, the holding on to property, the personal enjoyment of property? Or do you love to give what you have for the good of others? There are these two classes of people in every community all over the earth,—people who live for themselves, and people who live for humanity. Jesus Christ lived entirely for others. Can you endure that test? The question is not, Do you see beauty in benevolence? The question is not, Do you think that you could have washed *His* feet, watched with *Him* through his agony in Gethsemane, plucked the thorns from His brow on Calvary? Imagination yields large harvests, but the bread and wine of dreams cannot feed hungry bodies or hungry souls. Do you visit and sympathize with the sick and weary and poor and remorseful? “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.”

III. Jesus Christ helped others *in the highest things of life*. It is a comparatively easy thing to give bread to a hungry man, or to visit him when he is in

physical pain or trouble. It is an easy thing to help in these external matters. But to help in spiritual things requires a greater degree of carefulness, and self-denial, and effort. Jesus Christ wrought miracles of healing, not for the sake of the body to be healed, but for the sake of the soul to be taught. He cured the deaf, the blind, the lame, the leprous. Why? Not so much to show that He has power to restore these normal physical conditions to man, but to show that His gospel, coming to the world, is able to heal the spiritual evil of which these outward infirmities are but the physical expression and illustration. He lived, suffered, and died that He might help men in the highest things of life. He continually cared for souls. There are men who, when they speak to the multitude, look upon them as so many critical hearers, who may say when it is all over, "That was admirably well done;" "That elocution was good;" "That rhetoric was fine;" "That argument was strong." But there are other men who speak to souls, thinking of moral guilt and its cure, of the great peril and of the glorious hopes of man as a spiritual being. Jesus Christ thus always looked upon His disciples and hearers as upon immortal souls, who needed sympathy and healing power.

How do *you* feel towards the souls of men? I know it is a very difficult thing to speak upon spiritual subjects, and it is possible to omit them entirely; I know it is an empty thing to talk to people about spiritual things, when your life in their presence gives the lie to the words you speak: but when a man lives an honest, upright, earnest life, seeking to do righteousness, and to serve God and help men, it is possible for him to keep in mind con-

tinually the spiritual interests of those whom He meets. I know women who conduct their whole lives on the rules established by the society of this world, asking, "What does society think? What does society demand? What do other people do? What says social law?" Forgetting, meanwhile, the spiritual condition and demands of their families, and living wholly for this present life. I know mothers whose morning and evening prayers go up to God for the children, that they may be led into the divine life; for husband and father, that he may be strengthened in divine service; for herself, that by all gentleness, patience, and fidelity, she may illustrate to her children and husband the power that abides in the gospel of Christ. I know business men who consider it their duty to conduct themselves with honesty and integrity in the transactions of daily business in order to the spiritual well-being of those with whom they come in contact. When you help others, is it in the higher things of life? Do you talk to people about these things? Do you seek to influence people? Do you order your home lives in the interest of religious life and of immortal destiny? You may thus know whether or not you love Christ.

The last characteristic of Christ which I present is this: He not only loved righteousness, and loved to help others in the highest things of life, the things that relate to eternity, but He was *willing to sacrifice Himself* utterly for the good of others, and He did do it.

On the cross He gave His life for man. Thus I come face to face with a mysterious fact and doctrine,—the atonement! I cannot understand the philos-

ophy, but I accept the fact, I bow reverently before it, I thank God for it, I rest in it. The philosophy of it, I hope with angels to look into, in the ages to come. But this I know, that, when in Gethsemane He said, "Not as I will, but as Thou wilt," He made for humanity a surrender of everything in self. He hung on the cross, He gave up His life, voluntarily, for the good of the souls of men.

How much do you love to help men? How much are you willing to sacrifice? How much are you willing to give that you may help your neighbor, — the guilty, the impotent, the heathen, — absent from you or present with you? How far are you willing to sacrifice the fashions and so-called demands of society for the good of your fellow-man? A lady once said to me: "I do not propose to have my life governed by the church; I propose to do as I please. If I wish social enjoyment, in the dance, the card-table, the theatre, I shall have it. What right have people to ask me to make sacrifices for their good?"

On the other hand, there are those who say: "I must not live to please myself; and if my influence imperils anybody's character or destiny, I must surrender myself entirely to the line of duty, though it may cost me loss among those with whom I associate, though indeed I may sacrifice the society in which I have lived."

There comes a young fellow into the city to engage in business. He is for the first time exposed to the temptations of the city. He is thrown into the society of professing Christians, and he is by their example led into lines of life prohibited by solicitous parents. His new-found friends excuse themselves on the ground that "it is our business to enjoy ourselves,

and not consider our influence on other people. What right have other people to say what I shall do, and what I shall not do? Let us live to enjoy ourselves, and let other people do as they please."

Said the gentleman of the house to a young man invited as his guest: "We are now about to enjoy a game of cards. Will you play with us?" The young man replied: "You must excuse me. My mother has been anxious that I would never touch cards. She says there is no good in them. She says that, though a game of cards has nothing essentially evil in it, the institution of the card-table is, on the whole, a dangerous thing in society. She says if the card-table were to-day abolished, nobody would be the loser. She says also that thousands who engage in card-playing are in peril from certain evils peculiar to the institution. Therefore she urged me not to play." His friend, the Christian gentlemen, replies: "Your mother lives in the country. She is not familiar with the habits of the best society. She is a simple-hearted woman, undoubtedly sincere; but you must learn to govern your own conscience, and not let your conscience govern you. You must remember that in fashionable society everywhere, these things are done, and you will lose caste if you don't do them. People will laugh and sneer at you unless you go with them, and you must be so thoroughly master of yourself that you can avoid excess." Under the pressure of this argument, the young man hesitatingly yields to this "Christian" gentleman in his elegant home, and plays his first game of cards. What fascination there is in it all to him! He now sees no possible harm in it. The spell falls upon him. He plays again and again. He says: "I think it is delightful. How much I have

lost in not having tasted this pleasure before! Now I have something to do in my leisure hours. Life will not be so desolate in these days as it has been, and I shall be no longer lonely." And the fire burns within him; his eyes flash, and every nerve is thrilled. His mother knew well enough why she did not wish him to learn. His grandfather had, through the card-table, gone down to perdition,—had learned to play, yielded to the spell, been swept away by the habit, had become a confirmed gambler, and gone to ruin. So she tried to make her boy promise that he would never do it; but, through family shame, had never told him why. And the Christian man, without heroism enough to give up a useless thing, the tendency of which on the whole is evil, leads the young fellow to evil through self-gratification. And how can I bear to hear him say to the Christ: "*Thou knowest that I love thee*"?

I assure you, my dear friends, in the name of the eternal God, you never love Christ genuinely till you are willing for the good of others to sacrifice everything that may by possibility be harmful to them, and that can be of no possible spiritual good to you. Do you love Christ? Then, if necessary, surrender your tastes, your preferences, your delights, where no good can come from their indulgence. The Christ who pleased not Himself, but gave up His life for man, is your example. This idea of sacrifice for others is not a law of this world. Worldly people cannot appreciate it, worldly Christians cannot understand it; but it is the law of the kingdom. Remember what Christ gave up, and be followers of Him while you say, "*Thou knowest that I love Thee.*"

I call your attention to this important fact, that Pe-



ter did say, "Lord, thou knowest that I love Thee." He said it with those penetrating eyes of the Master fixed upon him; he said it in the presence of the standard, as a boy-artist in a picture gallery, standing before a master-piece, might say: "I do appreciate it; I do enjoy it." "But," says a friend, "you cannot really and fully appreciate that. It is the work of a master, and you can produce nothing of the kind." The boy replies: "Perhaps I cannot; but my soul burns within me as I look upon it; and I do rejoice in it, and I long for the power to make another like it." So Peter looked at the Christ, and said: "Thou knowest that I love Thee."

Peter said it in the memory of his own record; and that is one of the hard things a Christian is required to do once in a while, to say: "I have sinned, O Christ. I am ashamed. I tremble and blush before Thee. But, O Thou Christ, Thou knowest all things. Thou knowest that I love Thee."

Peter said it with a consciousness of his weakness. He remembered the past, but it was as though he said: "I am nothing, O Lord! I cannot answer for what I will do; but Thou knowest all things, Thou knowest that I love thee."

The charm of this whole incident is in the fact that Jesus recognized and accepted Peter's love. Jesus Himself elicited the statement. He asked the question, not with scorn or sarcasm. The gentle, boundless, patient love of Christ made the very question itself an evangel: "Lovest thou me?"

When Peter told the Lord that he loved Him, Jesus at once tested that love by the question twice repeated. Then He commissioned him for service. Think of it! To Peter the unfaithful, to Peter the disloyal,



to Peter the profane, Jesus said : "Feed my lambs," "Feed my sheep," "Feed my sheep."

A few days pass by, and I see Peter standing on the day of Pentecost in the presence of the multitude, a strong, rugged, bold, outspoken man. The speech of Galilee betrayed him, but the power of God possessed him. Before Scribes and Pharisees, before the representatives of the hierarchy, before the multitude, he openly declared his loyalty to Christ, and charged upon them in brave words the murder of his Master, and preached to them the power of the Gospel. Ah, Peter, assuredly thou lovest Christ!

In Druid Hill Park, in Baltimore, is a lovely lakelet. I saw it one day, calm as a mirror in the sunlight. In the centre of it, rising a few inches above the surface of the water, was a small, black object that looked like the trunk of a sapling, and as I looked at it, there suddenly shot from it, leaping a hundred feet into the air, a jet of pure water, that broke into the most beautiful curves and fell in spray, filling the lakelet with life and beauty; and as the light shone upon it, the sky was filled with fragments of rainbows. Thus the scene upon which I had gazed a moment before was transformed by the power of another force from above and beyond.

Thus, from the lofty heights of eternal love, there sweeps down into the human heart, rightly connected and rightly consecrated, the divine current by which Peter was transformed, and by which you and I may be transformed, from uselessness and impotency, into souls full of beauty and grace.

Into this new temple, dedicated to the service of the Lord Jesus Christ, dedicated to the cause of truth and righteousness, dedicated to the masses of the

people, I proclaim to you the mighty energies of Christ, that come from the celestial realm into the human heart, teaching the love of righteousness, the love of men, the love of the souls of men, the love that sacrifices self for the glory of God and the good of men.

I do not care how guilty you are, I do not care how weak you are, I do not care how mighty are the bands that hold you to self, I proclaim to you this glad day the fact that the Lord Jesus Christ has power to transform your selfish, worldly natures until they become representatives of the divine life, filled with the mighty, the sanctifying, the transforming love of Christ.

I asked a blind boy once, on the Mediterranean Sea, to whom a brother had been ministering most attentively and patiently: "Charlie, do you love your brother Jamie?" The little face was radiant as he replied: "Do I love Jamie? Why, of course, I love Jamie." "How much do you love him?" I asked. "How much do I love him?" said the boy, with puzzled, and then with transfigured face, "How much do I love him? I don't know. I have n't any measure for love."

And so, out of the heart of the Christ who came to save men, there flow immeasurable supplies of love. "Now unto Him who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages world without end. Amen."

SUNDAY EVENING.

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THE FINAL JUDGMENT.

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THE REV. LUTHER T. TOWNSEND, D.D.



## THE FINAL JUDGMENT.

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“And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works.”—REVELATION xx: 12.

WE have reached this evening the last of the services celebrating the dedication of this church. You all must have been impressed with the rare excellence of the subjects chosen by the different preachers. The themes have been hopeful, elevating, inspiring. There have been no clouds. This frequently is nature's way and is well; but it is also nature's way, and perhaps equally well, after a day of unusual splendors, to throw, at the evening hour, a cloud upon the sky. In this procedure there may be no unkindness meant. The design, rather, may be to make men realize that earth is not Paradise, or to make them thoughtful, and impress them more profoundly with their responsibilities and obligations. If this is the design, then, while the cloud and its shadow may be unpleasant and unwelcome, still, it must be confessed that nature is no less mindful of our welfare in overcasting the evening than she is in presenting the cloudless morning.

This discourse is that friendly cloud in the evening sky.

The entire verse from which the text is taken reads thus:—

“And I saw the dead, small and great, stand before God: and the books were opened; and another book was opened.

which is the book of life; and the dead were judged out of those things which were written in the books, according to their works."

This, you notice, is a prophetic vision. The apostle sees and depicts a something yet to be, a something many times referred to in the Sacred Scriptures. It is manifestly proper, in the presence of such representations, to ascertain, at the outset, what is the meaning involved in the words employed.

Comparing Scripture with Scripture, the following passages will perhaps give a comparatively definite idea of what our text teaches:—

"For we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

"So then every one of us shall give an account of himself to God. Let us not, therefore, judge one another any more."

"And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?"

"Who will render to every man according to his deeds."

"Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts."

"For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works."

"Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."

"I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine

“And the times of this ignorance God winked at; but now commandeth all men everywhere to repent; because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men in that he hath raised him from the dead.”

“And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works.”

“For there is nothing hid, which shall not be manifested; neither was anything kept secret, but that it should come abroad.”

These quotations are taken from the English Version. The Revised Version does not diminish in the least their force, nor modify their meaning. We may, however, obtain a few additional rays of light by looking carefully at two or three of the words found in the original text.

For instance, the Old Testament word, *mishpat*, translated “judgment,” includes the idea of judicial processes and determinations; as when a case is carried before a judge for investigation, trial, and decision. [Prov. xxix: 9; Is. xliii: 26; Job. ix: 15.]

The New Testament word, *krima*, and the word *krisis*, from the same root, likewise convey the thought of judicial examination, final decision, and even the separation of a condemned person from the uncondemned. [Soph. Aj. 586; Thucyd. 3.57; Matt. v: 40; 1 Cor. v: 1-6; vi: 7.]

The word *biblia*, found in our text, and translated “books,” likewise calls for a moment’s explanation. While, when the connection requires it, the word may mean bound books, with pen and ink records upon them, yet it is not necessarily thus restricted. For *biblios* may mean the record of an event, whether

made by letters or pictures, whether upon papyrus parchments, tablets of metal, slabs of stone, or any other substance upon which such event can be written or impressed. In scientific literature, as you are aware, this usage is not uncommon. Hugh Miller repeatedly speaks of the memoranda and signatures inscribed upon our planet, as upon the pages of a book.

Says Professor Dana, "This old gray earth, the more its leaves are turned and pondered, the more does it confirm and illustrate the sacred pages of the Holy Scriptures."

So, too, we are accustomed to speak of invisible records on the mind. A modern writer of note speaks of the silent and solitary literature of the heart. Aristotle was wont to speak of the memory as the scribe of the soul. Indeed, no references to memory are more common than those which speak of it as containing records and as having tablets. It is, therefore, both exegetically and philosophically correct to speak of the book of memory, whether of the individual, or of the universal community or men, of angels, and of the Infinite One, as containing a record of all that is past.

When, therefore, we read in the passage before us these words: "And the books were opened: and another book was opened, which is the book of Life; and the dead were judged out of those things which were written in the books, according to their works," we must bear in mind that while God's books, according to this passage are very voluminous, they are not necessarily such as we are accustomed to see and handle.

Now, as the average Christian consciousness



through the centuries has pondered the foregoing passages, and as the soundest scholarship has weighed the words employed, a decision has been reached which may be stated thus: The Sacred Scriptures teach that after the dissolution of the physical universe, after Christ has come in His glory, after the translation and reembodiment of humanity, there will be a public judicial and critical inquiry into the conduct of every human being, and that inquiry is to be based upon certain records that have been carefully made and faithfully preserved.

Christianity, finding this doctrine in the Bible, and especially in the teachings of Christ, has incorporated it into its creed, and has defended it through the centuries.

Men from time to time, it is true, have given different explanations; for instance, they have said that the judgment is constantly taking place; that it is final at the moment of death; and that it is a judgment on the whole without regard to details of human life. But the reply of the orthodox believer has been that the Bible teaches otherwise; though there may be daily and hourly judgments, they do not, according to the historic teachings of the church, exclude the final judgment as predicted in the Scriptures. It was Schiller who said: "The final judgment of the world is yet to come; but the judgment of the world is its history." Judgments now taking place do not diminish, they rather increase, the probabilities of the judgment yet to be.

At this point in the discourse there come into view several lines of thought which are equally deducible from the text, as to the relative importance of which, however, it is not easy to decide.

We could speak, for instance, of the sublimity of that final tribunal, before which the universe of intelligent beings, the small and the great, are to be gathered at the opening of the books, where each individual is to be a witness, and in turn is himself to be witnessed for or against. We could likewise dwell upon the fact that this doctrine, which makes every man and every act of man next in importance to infinity, is in harmony with the estimate placed upon the human soul throughout the sacred Scriptures and throughout the realms of nature, as was forcibly illustrated in the sermon of Bishop Foster, last Sabbath morning. It would be equally legitimate to speak of the fitness of such a general and public review at the end of all earthly administrations; or it would be fitting to point out the probabilities of such review growing out of the deep convictions of the human soul; and of the seeming necessity of publicly rectifying the wrongs of this life, rebuking iniquity, and rewarding virtue with impartial justice; or we could dwell upon and apply the fact that Christ and His apostles, by frequent allusions and by direct assertions, urged upon their hearers the doctrine of a universal and final judgment, over which the Lord Himself, with infinite majesty, shall preside, as the strongest and most solemn motive that can be urged to induce men to attend at once and continuously to the work of personal salvation.

It is apparent, therefore, that the range of discussion which is possible under this text must of necessity, in a single discourse, be limited. A fitting limitation, growing out of the words of the text, may be expressed in this proposition:—An exact record of every human life is kept, and there will be a full

exhibition of that record on the day of judgment. This proposition leads us to attempt, first, the clearing away of two or three difficulties which in the popular mind weigh against this doctrine of a final and critical review of human life.

It is sometimes objected that it is hardly fitting, in the order of things, to bring people back from heaven and hell in order to judge them, and then reconsign them to those places from which they had been taken. Therefore, as is claimed, the judgment will be at or before death, instead of being at the end of the world. This difficulty will of course be urged only by those who hold that the teachings of the Bible are a commingling of truth and error, and are, therefore, to be believed so far as they conform to what "private judgment" or a "higher criticism" thinks right and proper; for the words of Christ and the apostles, as we have already seen, fix unmistakably the time of the judgment; and that time is at the end of the world.

But furthermore, this supposed difficulty, so far as the doctrines of Biblical theology are concerned, is simply imaginary.

The teachings of the Bible are that the ultimate Heaven and the nether Gehenna are not reached until after the judgment. Good people, in the interval between death and the judgment, are in a beautiful Paradise, but not in Heaven proper. Thus also wicked people are now in gloomy Hades, but not yet in Gehenna.

It is not until after the judgment that Christ welcomes the righteous to the Heaven of heavens, and consigns the wicked to Gehenna. [Matt. xxv. 34, 41.] Whatever may be the faults of the popular theology, self-inconsistency is not one of them.

Another difficulty, amounting almost to an objection, that is urged against this final and critical review of every human life rests upon the ground that there will not be time sufficient. This thought to the average mind does doubtless, at first, present embarrassments because of a perpetual hurry in which most men find themselves, and in which they are borne along, with no time for reflection or rest. But the probabilities are that we shall be through with all this hurry when we die; that there will be no railway signals to quicken the step, no office-hours with their imperious claims upon us, no business competition to make men desperate; that in eternity clocks might as well never strike, and the hands on the dial never move; that there will be no night calling to repose; that the sensations of haste will never be experienced, — one day will be as a thousand years, and a thousand years as one day; no adjournments will be moved nor thought of, investigation being continuous until ended. *There will be time enough.* To our human comprehension the trouble will be to find enough to do to keep men busy through eternity, though doubtless God has arranged for that emergency.

Another supposed difficulty is that, though there should be time enough in eternity, still a procedure that takes into account all the words and thoughts of a man's life, unimportant as well as important, would not be worthy of the dignity of such a supreme court, and that after a time men and angels, too, would tire, losing all interest in the proceedings. But we must not forget that the facilities for passing a human life in review may be such as to allow of marvellous rapidity. A glance may be sufficient to disclose the whole story, and to impress it forever upon the mem-

ory of every bystander. But even if this were not the case, it may turn out that the "biographic propensity" in man, which even now often rivets and holds attention as does scarcely anything else, may in the future be such, in both men and angels, that the soul will never tire while witnessing and studying even the minutest details of that solemn and seemingly endless review.

But it is replied that a word dropped in ordinary conversation is an affair apparently of such small moment that it would better be forever passed in silence. It is only a bit of breath, a trifle in the air—so little a thing that it would ill become the majesty of heaven to record it, or pass judgment upon it.

Such is our first estimate; our later reflection, however, is wiser. For we soon discover that a man's language is himself. If we wish to know whether a man is debased in his soul, we listen to his words,—they tell us; if we wish to know whether a man is of noble birth, though clad in rags, we listen to his mode of speech,—it tells us. Would men know, for instance, whether the Lord Jesus was the Son of God? Let them listen; they will discover, as did the good people of Galilee, that "never man spake like this man." They are his words, as well and as much as his deeds, that distinguished Christ from all others who have walked the earth.

"Words are the sounds of the heart," says the Chinese proverb.

Ben Jonson's statement occurs to you: "Language is the mirror of the soul. Speak, that I may see thee!"

"Thy speech betrayeth thee," can be said of every man, as well as of Peter. With just reason, there-

fore, does our Lord tell men that the issues of eternity hang upon their words.

Thoughts cherished, as likewise an impure glance of the eye, have set in operation forces, under given circumstances, whose results have been the ruin of souls almost without number. What, then, is there that will be too trifling for examination on the day of judgment? Certainly our words, those wonderful exponents of character and being, are not too trifling.

It is recorded of our Lord that he looked up to heaven and sighed when he loosed the tongue of a dumb man. Need we wonder, provided he were thinking of the increased responsibility that came to that man? How sharply defined is the announcement of the Master: "But I say unto you that every idle word (every trifling word, so unimportant seemingly as to amount to nothing, "*ärgon*," useless, is the meaning) that men shall speak, they shall give account thereof in the day of judgment."

These, we must bear in mind, are Christ's announcements, not yours nor mine; his teachings, not our opinions. He, the Judge beforehand, announces his decision that every word, though seemingly useless, is of account, and is to be taken into account. Shall we doubt? Or is our recent criticism of an order so high that it confers on men the privilege, if they like, of discarding teachings which beyond all question fell from Christ's lips? Are men so far advanced as to regard these announcements as out-grown theological ghost-stories, to be rejected because in the nineteenth century there is no belief in ghosts? But to these matters, if there is need, we will again return.

Having now presented these popular objections, and attempted a reply to them, we are prepared to point out certain strong probabilities in support of the fact that an exact record of every human life is kept, and that some time in the future there will be a final and critical review of that record. Attention is called first to certain facts gathered from the material universe.

As the scientist studies the various problems of matter, he finds stronger and stronger evidence that what is called Nature is constantly making careful and enduring record of everything that transpires within her domains, and that she is able to present a full store of evidence when called upon to do so. This is nature's bent and trend. The science of geology, for instance, is but the reading of nature's exact record of what has been going on in the earth during the last thousand million years. But let us be a little more specific. The physiologist does not now hesitate to assert that every act, word, and thought is accompanied with some displacement or movement of the particles of the brain, and that a record of these movements is in every instance carefully made and preserved,—in a word, the brain, could we look into it, would be found written through and through, within and without, with inscriptions telling the story of every thought conceived and emotion felt; and that whatever renewals of the matter of the brain there may be, still the records are left intact, as the wound on the hand of a child leaves a perpetual scar, though there are constant changes of the materials entering into the organic structure of that hand. \*

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\* Dr. Edward Clarke, in his work entitled "Visions," thus states this thought :  
"The cerebral cells are modified by impressions made upon them, and the modifica



But this is not all, for of the physical heart the same statements essentially can be made. Every person in this congregation knows that in a moment of excitement the heart changes its pulsations; but perhaps not every one has thought that of all these changes, however slight, a record is made, and is carefully preserved in the organic structure of the heart. The dishonest official or employee thinks he has successfully covered up his tracks; but every irregular and crooked way is traced upon the tissue of his heart, from which, while his heart lasts, no obliteration is possible.

Dr. Richardson, the eminent physiologist, has reached a conclusion which, in the interest of science, he states thus: "I believe that not a single external impression can be made on the senses that is not conveyed to the heart and registered upon it." "Not a single impression" are forcible words. Our active business and overworked professional men need not, therefore, be surprised if nervous prostra-

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tion becomes in some unknown manner a part of the organization of the centres affected, and one which persists in spite of the continual metamorphoses to which they are subjected. As a cicatrix upon the skin, following a burn or wound, will retain its place and structure as a part of the skin, through all the changes of growth and nutrition from childhood to old age, so a cerebral cell, or group of cells, retains the type which impressions have stamped into it through all the changes of cerebral development and action; the millions of visual impressions made on the cells of the angular gyri by the objective world, from childhood to old age, leave traces of greater or less distinctness there."

Dr. Ferrier, in his work entitled "The Functions of the Brain," shows that permanent impressions are made not only upon the angular gyrus, but that each part and particle of the brain receiving impressions of all kinds, from the outward or the inward world, is as really modified and impressed as is the sensitized plate of the photographer when an object is thrown upon it in a clear sunlight. Alexander Bain, in his treatise upon "The Mind and Body," estimates that there are twelve million cells in the gray covering of the brain, and four thousand eight hundred millions of fibres, and each fibre is a book of records. "Evidently," as Dr. Clarke remarks, "here is sufficient material for whatever grouping or action may be necessary to receive, register, and report the most varied expression of the longest human life."



tion overtakes them, for these great centres of vitality, the brain and the heart, cannot bear everything; the impressions and inscriptions upon them, day and night, year in and year out, are often too deep, frequent, and jagged to leave them healthful. Every hour of agony, every moment of anxiety, every kind of disappointment, makes its abiding record. The transactions of "Black Fridays" are printed on brains and hearts as well as in the newspapers. Those organs of life can safely endure much, but not overmuch. When, therefore, we call to mind what the late Wendell Phillips, whom a few days ago we carried to his grave, passed through, especially during those years of great political excitement, we need not wonder that the post mortem examination found the heart of that consummate orator, uncorrupted citizen, and devoted friend and husband well-nigh torn in pieces. His first speech, his last speech, the insult and abuse of a lifetime, and the solicitude for his invalid wife were all cut upon it as with an engraver's chisel. His heart gave out; he died; there is no wonder. And could Pilate have looked upon the heart of Christ when taken from the cross, he would not have marvelled that he died so soon: Gethsemane, Calvary, and the sins of the world were stamped upon that heart, and had literally broken it; the recording pen and the chisel had torn through its flesh encasements before the soldier's spear had found its way thither. The water and the blood were already in the heart's case, ready to flow from it.

But let us pass for a moment from the brain and the heart to other parts of the human organism. Dr. Hosmer insists, inasmuch as there are unbroken

connections between the heart and the nerves and fibres of the body, that every impression is recorded upon the entire man as well as upon the brain and the heart, and that every part of the body is modified and changed, for the better or for the worse, by a man's speaking and thinking, by every word spoken, and every thought cherished. A library of books, therefore, is this human body, and the volumes are so numerous that they cannot be computed. Indeed, the brain is an immense library of itself, and so is the heart, while every fibre from head to foot is likewise a book, or perhaps many books. Certainly, therefore, man carries with him and within him, wheresoever he goes and until the last moment of life, indisputable and indestructible evidence of the fact that what is called Nature is constantly making careful, numerous, and enduring records of whatever transpires within her dominions. This seems to be at once her business and her delight.

But before completing and applying this argument, it is necessary to show that nature's records of man's doings and sayings are not confined exclusively to his physical organism, but are likewise written upon the whole material universe.

For instance, it is an acknowledged datum of science that any expended energy, of whatever kind and however slight, cannot be lost. No fact in science, perhaps, is better established than that of this transference and conservation of force. Hence, the physicist now says that the fall of a cambric needle upon a lady's carpet is felt by every planet; and that the lifting of the hand sends a vibration up and down to the stars. Hence, several men of science, among whom are Babbage and Jevons, assert that

such records as have been made upon the human body are in every instance transferred to and transcribed upon every planet and every star, for the reason that any displacement or motion which takes place in the brain or on the earth is, by the laws of gravitation and of the correlation of forces, felt everywhere. Everywhere, we are told, is a whispering gallery. Or to change the figure, the entire universe is a telephone, by placing the ear against which, you are in connection with every spot everywhere; and were the ear sufficiently acute, you could hear, not only the terrific explosions now taking place on the sun, and the fierce roaring of the flames on every one of the fixed stars, but you could hear the faintest sigh of the wind on the remotest star, as easily as the Indian, by placing his ear to the ground, detects the footfall of friend or foe; indeed, more easily.

But the universe is not only a telephone; it is now decided that it is also a phonograph. You are all aware that through the agency of the phonograph upon a little piece of tinfoil, only ten inches square, forty thousand words can be recorded, with every conceivable variation of accent and intonation, and when stereotyped, may be repeated without deviation until doomsday. Why, therefore, may not the physical universe be that stereotyped piece of tinfoil? Every scientific mind, the world over, would almost condemn me for putting this matter in an interrogative form. These men unqualifiedly affirm that the physical universe is that stereotyped piece of tin foil.

Says Professor Fisk, quoting from and endorsing other scientists:—

“‘The track of every canoe, of every vessel that has yet disturbed the surface of the ocean, whether impelled by manual force or elemental power, remains forever registered in the future movement of all succeeding particles which may occupy its place. The furrow which is left is, indeed, instantly filled up by the closing waters ; but they draw after them other and larger portions of the surrounding element, and these again, once moved, communicate motion to others in endless succession.’ In like manner, ‘The air itself is one vast library, on whose pages are forever written all that man has ever said, or even whispered. There, in their mutable but unerring characters, mixed with the earliest as well as the latest sighs of mortality, stand forever recorded vows unredeemed, promises unfulfilled, perpetuating in the united movements of each particle the testimony of man’s changeful will.’ In some such way as this, records of every movement that takes place in the world are each moment transmitted, with the speed of light, through the invisible ocean of ether with which the world is surrounded.”

Watchful, attentive, and very busy, therefore, are nature’s recording angels !

Jevons, quoting from Babbage, says : “ If we had power to follow and detect the minutest effects of any disturbance, each particle of existing matter must be a register of all that has happened.”

It follows, therefore, not only that the universe as a whole, but that each particle of matter, is a phonograph, enstamped with the entire past. With an ear constructed for the purpose, the common seashell would give the listener, not only the imaginary moan of the ocean, but would also repeat the shouts of the

multitude at the crucifixion of Christ, the groans of the Egyptians when engulfed in the sea, the pleadings of Joseph when sold to the Ishmaelites, and the words that passed between Adam and the Lord God in Eden.

With an eye detective enough, one could read on the little pebble picked from the gravel bank, not only the story of the upheaval of the Alps, but equally well the first song ever sung by the angels.

Not only words, but thoughts, too, in these various records are included.

Professor Wundt, in his "Physiology of Psychology," frequently speaks of "physiological irritation" developed in consequence of "psychical irritation;" the plain English of this is that the thud of a thought in or against the tissue of the brain is transcribed upon it. But since the brain is related to and connected with all physical nature, it follows that the thud of a thought in or against the tissue of the brain is transferred to and transcribed upon every part of the physical universe.

Deeds, words, and thoughts, telephoned and phonographed everywhere, show how few are the chances for secrecy. Villany cannot hide its hand, nor Virtue her head. A man has spoken an impure word, or uttered a profane oath, or has had an impure or a profane thought: there is no stopping it, no blotting it out. The report of it is rushing on and on forever, and is constantly receiving new registrations, here and there, near and far, during its progressive journey,—a registration on the moon, on Jupiter, on the sun, on Algol, and on stars even more remote. This is one of the most irrefutable of recent scientific conclusions. Here is the exactest double-entry

bookkeeping. Record balances record, book balances book. Chapter and verse may be compared with chapter and verse, provided any man should make bold to dispute his record.

A multitude of facts, related and correlated, variously recorded and variously announced, will corner and silence even the shrewdest man. Appeal to other or higher tribunals will not be thought of. Not only the voice of the Master, but the voices of the millions of things will be heard, saying, "For I was an hungered, and ye gave me no meat."

In addition to all this, it is now more than hinted that this universal telephone and phonograph are possessed of a magnifying power becoming microphonic. That they have also an image-producing power is perhaps no longer questioned. We are therefore henceforth to think of the universe as being a vast microphone and a vast telopticon, and possibly we are as yet only on the threshold of finding out the sly and skilful listeners who stand about us, above us, below us, catching and writing the words of the lips and the thoughts of the heart. The universe seems to be all ears and all eyes, never forgetting anything, possessing also this strange power of announcing in tones of loudest thunder the most secret thoughts of the heart, and of throwing them upon a limitless canvas with vastly bolder strokes than ever followed the brush of a Michael Angelo. Oh, the books of God, how wonderful, how voluminous, how clear the type, how unmistakable the illustrations!

Therefore when the preacher in the pulpit now says that the brain, and the heart, and every fibre of the physical body, and, indeed, every atom of the material universe is a judgment book that is stereotyped,

and hereafter to be opened, the scientist in his laboratory is compelled to reply, "Well, so far as I can see, the preacher is right, and Professor Tyndall, in his theory of the conservation of force, has put into the hand of the theologian a terrible weapon with which to defend these ancient doctrines of the church." Indeed, modern science allows no evasion of the conclusion that there is somewhere a grand conservatory in which are perfectly preserved every thought conceived and every expression uttered by humanity, and to enter this conservatory would be to hear everything repeated, re-repeated, perhaps manyfold intensified, and that this exacting and relentless conservatory, which brings within easy reach every act, word, and thought of humanity, is the selected judgment-hall of the universe, in which the books are to be opened.

Now, as we bring to mind the facts thus far presented, is it not clear that there are strong probabilities in support of the proposition that a most careful record of every human life is kept, and that somewhere, some time, all will be exposed? Nature is but an expression of the character and ways of the infinite somewhat or some one whom we call God. Nature and the Bible, according to Christian belief, are transcripts from the same original. Forcible and suggestive is the language of the Apostle, "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made."

The evidence, therefore, is overwhelming, that either these material things themselves are the books that are to be opened, or else that they are types of the invisible and immaterial books in which God and the recording angels are noting every deed, word,



and thought. A denial that records the most minute and accurate are kept would, at all events, be a denial of what the eye is everywhere forced to see and the ear to hear.

More than this ; there is evidence, both scientific and Biblical, that these material records of which we have been speaking are not only typical of certain invisible and divine records, but that these material records themselves will never be obliterated, even though appeal to them might not be necessary. The human body is to die and return to dust ; but the dust of that body will never be what nor where it would have been except for its embodiment. The material universe, according to both science and the Bible, is to undergo decisive changes, but not one particle of it is to be annihilated. The human body and the earth we live on are, according to the Bible, to be translated and spiritualized, but the historic connections are never to be severed. According to the Bible, and with no opposing word from science and philosophy, it will be like this :—

Some morning will dawn upon the earth like other mornings ; but while men are busy here and there, an unusual glow will flash over the heavens, called the "Sign of the Son of man" ; the physical universe will be in convulsions, then be dissolved, then revolutionized ; all historic connections will be preserved, every particle of matter, with everything recorded upon it, will be kept intact, though transmuted and translated into surprisingly new and eternal conditions ; and the human family, clothed with spiritualized bodies, no moral scar and no moral excellence obliterated from either brain or heart or fibre, or planet or star, will find itself, in the twinkling of an eye, ushered into



the conservatory, where the books will be opened, where men will know even as also they are known, and where even the thoughts of each soul, visible as the sunlight, and audible, if need be, as the voice of many thunders, will be awakened, never more to sleep or slumber.

Such, therefore, is the light in which the doctrine of the Judgment may, at the present time, be looked at. The self-consistency of all the fundamental doctrines of evangelical Christianity has long since been acknowledged, and the consistency of each important doctrine with this of the Final Judgment, is perfectly manifest, while the harmony of the Final Judgment with the foregoing scientific facts, many of which have been but recently discovered and established, can no longer be questioned by any thoughtful person. This harmony furnishes, beyond all question, an indisputable basis upon which a moral demonstration of this Orthodox doctrine can be firmly established.

At this point in the discussion, let us for a moment, in a practical way, bring home these matters. Whatever you and I, my hearer, have done has been recorded, not by one, but by many recording angels. Those things done are to be known and read of all men. How does the thought strike us? Suppose the entire life of each one before me were written upon the walls of this church,—all our pride, vanity, selfishness, our bad thoughts, our sins of omission, our sins of commission, everything, to the extent of word and thought,—who of us, this evening in company with those who now have for us unqualified respect, and who calls us friend, would like to look upon that record? But look upon it in just that company we must. This is a scriptural and a scientific conclusion, inevitable as the

nature of things. Well may the exclamation break from the lips of each, "Oh, wretched man that I am, who shall deliver me from the body of this death?"

You all now recognize the fact that this discourse would not be complete without showing lastly the hope that religion holds out to a man, the record of whose life has been what it should not have been, or has been such as to make him blush or weep. And we would first guard against hopes that have no good foundation.

It is said, for instance, that the sins, at least of redeemed men, are by a divine decree to be covered, concealed, removed as far as the east is from the west, scattered as the cloud and the mist, obliterated. While the scriptural representations upon which this opinion is based mean something, and much, still it is as clear as daylight that for a transgression literally to be as if it had never been is a theological, philosophical, and scientific impossibility. The committed sin has produced an effect, a lasting effect, that would not have been produced if the sin had never been committed. This is as true of the sins of the redeemed as of those who are not redeemed. Does the redeemed man, any more readily than the unredeemed, forget that he has been a sinner? Anything that has entered into the consciousness cannot be effaced from that consciousness. The memory retains all the mind's knowledge, of evil as well as of good, though at a given moment it may not be able to reproduce its knowledge, whether good or bad. Those who have been resuscitated when nearly drowned have testified that in the fearful crisis when the soul was about giving up its hold on life, every event of the past was instantly flashed before the astonished gaze;

that is, consciousness in such crises throws wide open all her doors and windows ; nothing is left in concealment. So far as the faithfulness of the record and the fulness of its revelations are concerned, it makes no difference whether the man is saint or sinner. Redemption is not to destroy the nature or operations of the mind. If a man has sinned, he never can effectually escape it, deny it, nor forget it. The record is in and is a part of himself : if he remains, the record remains ; if the record is blotted out, he must be blotted out. Are our minds ever and anon running over the pages of that book called memory, reproducing some things we wish had never been ? That act is therefore a hint of what is to take place in an endless future.

But again, there can likewise be no forgetfulness in the divine mind. Could God shorten his memory, or forget anything, even the merest incident that has transpired in his universe, there would be a loss in the divine consciousness ; indeed, God's personality would thereby be dethroned, and his existence would inevitably come to an end. Hence, if he should, in an intellectual sense, forget any single sinful act of any one of his children, even the humblest, he would no longer be God. Therefore, relief, if it comes to the redeemed on the day of judgment, must be in some other way than through either human or divine forgetfulness.

But, it is asked, are not God's power, considerateness, and kindness such as to justify the conclusion that he can and will invent some other way of saving his children from these rigorous and mortifying exposures ? May there not be, on the part of humanity, some sort of oblivion for all the misdeeds of the re-

deemed? That would indeed be a pleasant inference for most Christians, and perhaps your preacher has as much reason as have some of his hearers to wish that the sins and imperfections of the past may be obliterated. But it must be confessed that there is not yet discovered the slightest foundation upon which to base that wish. Consider for a moment: how could the sins of the unredeemed be fully exposed without involving an exhibition of those of the redeemed? The lives of both have been inseparably interwoven; they are warp and woof of the same great web. Often as otherwise, transgression has been a copartnership between those who have repented and those who have remained in impenitence. Conceal the deeds of the one, and concealed must be those of the other; expose the one, exposed must be those of the other. If all the sins and imperfections of the righteous are to be blotted out, of what use would be the opening of the books? The evidence remaining would not be a chain, but would be odds and ends and shreds. What though Adam repented and was redeemed: can the sin of any man be thought of in the future world, if we believe the Bible record, without thinking of Adam's connection with that sin? The successful hiding of the sin of any man would involve the possible obliteration of all recollection of every sin, and that would carry with it the universal wrecking of personality and consciousness.

But aside from this, even granting the possibility of the obliteration of sin, what evidence exists that God intends or inclines to expunge sin from the record of any person? Here, for illustration, is a man who naturally has a pleasing face. This man be-

comes a tippler, then a drunkard, then a sot. Is God very careful to conceal the facts? Does his kindness and does his considerateness go very far in hiding these matters? Nay, he writes the facts one after another upon every feature and upon every fibre of that man. Were our detective faculties sufficiently schooled, we could discover that every excess, and every indulgence, and every sin, and every thought is recorded and is published. And when the man reforms, the old record, though modified somewhat by the new record of his reform, remains, nevertheless, in every fibre of his body and in every part of his being.

The order of divine providence is not concealment, but exposure, sooner or later. As the apostle says :—

“Some men’s sins are open beforehand, going before to judgment ; and some men they follow after.

“Likewise also the good works of some are manifest beforehand ; and they that are otherwise cannot be hid.”

What ground is there, therefore, for the supposition that God is too kind and considerate to expose, upon the day of doom, the misdeeds of humanity? There is not a shred of evidence, even though it were possible for him to do so, that he will conceal, or allow any concealment.

The scar on the face of the redeemed sinner remains, and so far as the scar is concerned, it remains just as if it were upon the face of one who is unredeemed. It is not the sin of the redeemed man that remains, but the scar of the sin ; not the malice, but the monument of the malice.

Or what other inference can be drawn from the records of the Bible? Has God ever hesitated to publish the sins of his dearest children? The willfulness and disobedience of the Israelites are made the most prominent part of their history. The drunkenness of Noah, the falsehood of Abraham, the deceits of Jacob, the conduct of David in the case of Uriah, the denials of Peter at the trial of Christ, the persecutions of which Paul was guilty, though forgiven, have never yet been expunged from sacred history; nor is there any evidence or likelihood that they ever will be expunged from sacred history.

In view of these facts, there is not, we repeat, the slightest ground for an expectation, even in case of the Christian, that the dark record of life will, by a divine fiat, be obliterated. It is to be allowed to remain, and will remain forever in the divine consciousness, in the human consciousness, and on the great tablet of all things.

But if this record of unrighteousness is to remain, an object to be gazed at through eternity, what possible ground of hope is there for a penitent sinner? Might not many redeemed men well desire that their consciousness should sleep at death, and never wake?

There would seem evidently but one way of answering this question and that affirmatively, provided that the record of human life has in it nothing good and praiseworthy. But it should be borne in mind that theology, philosophy, and science unite in the assertion that the records of life are strictly impartial. Many times in the Scriptures the words recur, "judged according to their works." If, for instance, the soul's surrender to temptation is recorded, its re-

to the good of humanity, a life which was an honor to the Creator. So transcendently beautiful and sublime is that later career of the apostle that his early transgressions seem to fade from view, and he becomes a saint. The incense of his consecrated deeds and life overspread the heavens as with a superb drapery; we forget the storm that has passed while looking at the cloud-gildings and rainbow that follow the storm. Likewise the lives of such men as Count Brandt, Lord Littleton, Richard Cecil, Baron Haller, John Newton, and John Bunyan show that the record of righteousness may be so redemptive and attractive that the earlier records of unrighteousness will be thrown far in the background, and that none but an evil mind would think of calling attention to them. Or take an illustration from our own time and midst, that of John B. Gough, the friend whom we all love so much. Recall his early and sad history, as he himself has often depicted it. Many times and before multitudes of people has he wept when recalling the past, and when comparing his life with what appeared to him the bright and resplendent lives of other men. But before any condemnation escapes our lips, and before unfavorable comparisons are made, we must take into account his temptations, his struggles day and night, his griefs, his heart-anguish, his prayers and supplications for forgiveness, his love to Christ and for his fellowmen, his labors in behalf of the fallen, and, too, we must think of the thousands and thousands whom he has indirectly benefited, and of the multitudes who, in consequence of his encouragements, have become true and noble men. It is when we think of this record of righteousness that his name seems as if en-



sistance of temptation is also recorded ; if the record of sin cannot be obliterated, neither can the record of righteousness. We mention this fact of impartiality, therefore, as the first ground of substantial hope and comfort to a man whose penitence has led to reform, and to a life of righteous conduct. To be sure, if it were possible for one to go through this world with no sin, in deed, in word, or in thought, in commission or in omission, the celestial record of that life would be sublime, and salvation would be secured. [Luke x: 25, 28. ] But still that sinless and stainless life will not be the only sublime one. Praiseworthy too will be the records of other lives when all the facts are taken into account, as most certainly they will be. There are many men who have had temptations to fall into vice and to commit crime, temptations to which, perhaps, you, my hearers, have never been subjected. Those men in evil moments have fallen, sadly, deeply, terribly fallen ; but, seeing their mistakes, they have risen, penitent and broken-hearted. This, during a series of years, may have been many times repeated, but at length those tempted and struggling men have conquered. In the presence of temptations, they become men of iron, with sinews of steel. Are not such lives sublime ? Such a reform makes the life, as a whole, appear marvellously different.

The apostle Paul affords an illustration. His early record is sad and sinful enough. His heartless persecutions of innocent men and women are certainly appalling. It was while thinking of those past transgressions that he judged himself to be the chief of sinners. But before making final estimates, there must be placed over against this record of sin that other record of righteousness, — even a life entirely devoted



shrined, and no one will hesitate to place it alongside those of the noblest men who have walked the earth. When there is added to a man's sad record the fact of these grand conquests and triumphs later in life, then the infinite Father, beholding the soul that has thus heroically come up out of the red-hot slags of this probationary period, and from the fierce lightnings of temptation, calmed and purified through divine grace, will fold his child to his bosom and forbid impeachment; and the angels, looking upon the record, will glorify God, and almost worship the man. Thus a life that has been sinful may become so Christlike that the past transgressions and infirmities can hardly be seen, so dazzling shall be the lustre of the subsequent consecration.

Is your record, my hearer, such, when thought of, as to send a blush to the cheek, or anguish to the soul? There is this ground of hope and encouragement, however,—that the distress will be lessened, other things being equal, by the good that is done. It is unevangelical to forget that every righteous deed, word, and thought is memorized. Our fellow-men may not know what we do, but known it is, and published it must be. “For there is nothing covered (as the apostle forcibly presents the case) that shall not be revealed; neither hid, that shall not be known. Therefore, whatsoever ye have spoken in darkness, shall be heard in the light; and that which ye have spoken in the ear in closets, shall be proclaimed upon the house-tops.”

Each good thing about you, O child of God, is told in the ear of the universe; and the heart of the universe never forgets; and the voice of the universe, when the time comes, faithfully reports what the ear of the

universe has heard, and what its heart has concealed.

A few months ago, a beautiful life, that had been consecrated with yours, my brother, to the building of this church, was laid upon its holiest altar. There is her memorial window, a tender remembrancer of the love borne her by this people ; but there is somewhere another memorial window, transcendent in its beauty, which, however, cannot be looked upon until we too have climbed the spiritual Alps, and have entered the conservatory.

Not only these sacrifices of much labor and of life, but even every religious impulse, as, for instance, that which has sent its offering, however humbly, and from whatever distance, to build this church, is likewise a song of praise written upon the glowing stars. On fly the stars, carrying with them, to the centre of things, the story of the motive and the offering. Is it, therefore, any matter of wonder that every object seems to have a voice, shouting its friendly entreaties into the ears of men, urging them to "redeem the time," to be less selfish, more noble, and to "work in the vineyard"? Thomas Carlyle has wisely interpreted and forcibly announced the voice that comes from the soul of things :—

"Behold, the day is passing swiftly over, our life is passing swiftly over ; and the night cometh, wherein no man can work. The night once come, our happiness, our unhappiness,—it is all abolished, that has not vanished ; our work, behold, it remains, or the want of it remains,—for endless times and eternities, remains ; and that is now the sole question with us, forever ! Brief, brawling day, with its noisy phantasma, its poor paper crowns, tinsel gilt, is gone : and

divine, everlasting night, with her star diadems, with her silences, and her veracities, is come! What hast thou done, and how? Happiness, unhappiness,—all that was but the wages thou hadst; thou hast spent all that, in sustaining thyself hitherward; not a coin of it remains with thee, it is all spent, eaten. And now thy work, where is thy work? Swift, out with it, let us see thy work.”

And since God is showering His mercies upon men, day after day sparing them, that through grace they may yet make records, if they have a mind to, which will not shame them, but will glorify their Father who is in heaven, how great must be the final shame if men continue selfish, and there is no noble work to show.

Does some one reply, “We are saved by faith, not by works”? Alas! how this doctrine of faith is abused! Says that apostle who is the special advocate of faith, “Not the hearers of the law are just before God, but the doers of the law shall be justified.”

And the apostle James reiterates and intensifies the thought thus: “But wilt thou know, O vain man, that faith without works is dead . . . . For as the body without the spirit is dead, so faith without works is dead also.”

“Come, . . . for I was an hungered, and ye gave me meat;” “Depart, . . . for I was an hungered, and ye gave me no meat;” “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven,”—are announcements that at once and forever relieve Biblical piety of everything that is sentimental and sanctimonious.

An available Saviour seems to require a Christ-like life, or an effort to lead such a life. The verb "to do," as well as the verb "to be," according to Bible Christianity, must be conjugated in all its various moods and tenses; any different creed is wholly unscriptural; indeed, any different creed is treason in the domains of Christian faith. You, therefore, who bear the Christian name, instead of folding the hands in religious ecstasy (in which there may be no shadow of religion), if you would be at peace and have boldness in the day of judgment, must feed the hungry, give water to the thirsty, protect the stranger, clothe the naked, visit the sick, try to save the lost, keep yourselves unspotted from the world, and do whatever else God requires. Must not the Christian be religious? And is not this "pure religion and undefiled before God and the Father, to visit the fatherless and the widows in their affliction," and to keep ourselves unspotted from the world? And this, too, is pure and undefiled religion,—to visit the fallen, the drunkard, the debased, even the poor sot, the one lowest down, and in the name and for the sake of Christ, lift him from his degradation into the dignity of a son of God. The reclaiming of one such soul will some day seem grander than the conquest of empires.

The announcement of joy in heaven over one repentant sinner is startlingly suggestive; it shows not only that the celestial telegraphic system is no less rapid, curious, and perfect than that which heralds over the world the most heroic deeds of our fellow-men, but also shows upon what basis will rest the chief honors of the future life. Verily, let all men "know, that he which converteth the sinner from the error of his

way shall save a soul from death, and shall hide a multitude of sins."

But does some humble soul, that is not yet able to point to anything like a resplendent record, and whose efforts, put forth with the best intentions, have been seemingly abortive, continue on that account to say, "Oh! wretched man that I am?"

This leads us to speak of a second substantial ground of hope and comfort to one whose penitence has led to reform. It is based upon the fact that the record of unrighteousness can be forgiven. The Bible so reports, and Christian consciousness so testifies. Each human being, as already stated, has a record of unrighteousness and unfaithfulness; in case of many men, that record which to-day is partly or wholly concealed, will some day seem appalling. But if across such a record is written by the divine hand the word "Forgiven," the relief must be marvellous; but the word "Unforgiven," written by the same hand across a record no worse, perhaps, than the one that is forgiven, carries with it, nevertheless, unutterable despair. The import of God's forgiveness has not yet among men been fully estimated. Were all that is implied in it understood, doubtless no mortal would ever again make bold to face the judgment tribunal without it. Toward the soul that is forgiven, God can act just as though he never thought of the sin that had been committed. While he will not conceal and cannot forget the record of any man, righteous or unrighteous, still he can remember the transgression, with every aggravating circumstance of it, without upbraiding the transgressor; and he will not upbraid the redeemed transgressor, nor allow him to be upbraided by any one else. The

frown of justice in the hall of judgment, if the soul is forgiven, will be turned into pity and love. Though the sins of the forgiven "be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." The complexion of forgiven transgressions, it would thus seem, is entirely changed. The scarlet and the crimson are white: can anything more be asked?

And upon this ground, perhaps, the exhibition of forgiven sins will appear, on the day of judgment and through eternity, in a wonderfully different light from what it does to-day. Exhibition of sin, it must be borne in mind, is not in any sense its retributive punishment. Indeed, the redeemed man himself may hereafter plead to turn state's evidence, and confess the whole story. Even in this life, men really penitent often desire to throw open their hearts to some one who will not take advantage, nor misunderstand them. Confession seems to be a kind of necessity in man's nature. The confessional of the Roman Catholic Church has in it much wisdom, and though often shamefully abused, is one of the vital elements of the papal power. There are hearts in this city which to-night are well-nigh breaking to tell what they dare not tell.

This also must not be overlooked,—that each redeemed man will have some confession to make. Without meaning to this people any disrespect, I am safe in saying that every member of this church will on the day of judgment have some wrong doing or thinking to report. "All are included under sin." Forgiven men, with full acquiescence, will, therefore, no doubt on that day gladly yield to one another their secret faults, as they willingly would



now, did they not fear a misunderstanding, or betrayal of confidence. Likely enough, therefore, the fullest candor will not increase one iota the soul's grief on the day of doom. Ah! yes, changed wonderfully will be the spectacle when upon these confessed transgressors shall rest, as a beautiful and serene light, the wonders of God's forgiveness. If, therefore, this forgiveness can be secured, why let another day pass without it?

But the supreme ground of hope and comfort to one whose penitence has led to reform and to a life of righteous conduct, and the ground, too, upon which good deeds and the forgiveness of God are made available, is in what Christ can do for the soul.

This question is sometimes asked: If the unregenerated man has done as much religious work as the regenerated, will not equal blessings await both in the world to come? We are free to reply, Yes, if other things are equal. But if other things are not equal, the reply is, No. If the unregenerated has not been forgiven, if his motives have not been religious, like those of the regenerated, and if Christ has not been enthroned in the heart of the unregenerated, as he has been in the heart of the regenerated, then between the regenerated and the unregenerated, though their outward acts may be the same, there is a gulf broader than the universe. Indeed, the case will bear even a stronger putting.

Here is a man, for instance, who has done much that, in the world's opinion, is righteous; but he has remained impenitent, and first and last has knowingly rejected God's great gift to the world. Now, that continued impenitence, that deliberate disobedience, that rebellion against the essential Christ, are, accord-

ing to the teachings of the Bible, high treason in the courts of heaven. Such a man commits a crime so great—a capital offence—that the universe, looking upon it, can hardly see anything else that the man has done. That which otherwise would have been a record of whiteness looks crimson. In it the universe seems to take no delight. As now, when a man commits some foul deed, the good he has done is thrown under suspicion, or makes the crime seem fouler.

On the other hand, here is a man who has not a very brilliant record of what are termed good works. He may not have had at command time or means to make such a record. Instead of dollars by the thousand, only mites have been given. But in that other book, which is the Book of Life, is this record,—that that poor and perhaps unfortunate man sought in penitence and grief the Father's forgiveness, and did not reject the Son of God; it is also recorded that the cross was the foundation of his hope, that his life ever after his reform was an effort to do right, that the desires of his heart were larger than his hand could accomplish, that he thus struggled and tried and died. Now such a life, according to the representations of Christianity, has a radiance about it wonderfully transcendent and attractive. In it God and all heaven take supreme delight. And besides, to such a life, Christ becomes at once and forever a glory and a shield. He it is who, in terms full of commendation and assurance, pronounces the official sentence of life eternal.

And bear in mind that it is this same august personage, the Judge Supreme, who, on the other hand, pronounces upon the impenitent the sentence of



death eternal, the doom whereof is final. There can be no chance for escape ; hope forever must die when he who now says, "Come," shall then say "Depart, ye cursed."

What higher ambition is conceivable, or what more reasonable, therefore, than for a man to try to live so as to hear the Judge say, "Come, ye *blessed*"? Assure a man of that approval and invitation, with all that is therein implied, and, so far as his own well-being is concerned, he need not care nor ask on the judgment day for anything else in the universe. Forever glorified and shielded is the condition of the redeemed soul! What, then, though on that day or thereafter some evil being shall be minded to point the finger at the forgiven and glorified man's past sinful record? No harm can come of it, for Christ will instantly present himself, and that evil eye will be dazzled and then struck blind ; and that evil arm will be palsied, and then fall helpless at the side. Or, should it chance that the relentless finger of the universe of things shall be pointed at the sins of a redeemed man, even in that case, before a tear is shed, Christ will stand at the side of the one pointed at, engaging his closest attention. It is as when a child is in trouble : the mother wisely and ingeniously diverts its attention from the cause of its trouble. It is thus one of the offices of the Saviour to be, if we may use the word in its true sense, the penitent and redeemed man's perpetual *diversion*. That is, whenever in the future world the sins of the forgiven person, for any cause, are about to appear before the mind, Christ will pass between the man and the record of sin, divert the attention, and fill the soul with joy that is unspeakable and full of glory. Christ is not to destroy

the record: he is, however, to remove all the baleful effects of it. But how terrible, on the other hand, is the condition of the one who has no Christ to look to. In his case, the merciless finger of the universe remains fixed; the sins, in all their horror, rise, stare the man in the face until he can see nothing else, and continue to stare him in the face, with no *diversion* possible. This fixedness of idea tends to plunge the *soul* into insanity. The unredeemed man, as one would think, must inevitably become a spiritual maniac. How true it is, therefore, from whatever point of view looked at, that Christ, here and hereafter, is our only glory, our only shield, our only refuge. And he, the adorable Saviour, with longing heart and out-stretched arms, is now waiting to be the glory, shield, hope, refuge, of every penitent person in this congregation.

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